



THIS WORONI WAS PUT TOGETHER
 BY
 MEMBERS OF THE ANU WOMEN ON
 CAMPUS GROUP,
 TIM HARRIS
 PETA DOES OUR TYPESETTING AGAINST
 APPALLING ODDS.
 AND BELATED THANKS TO PHIL STYLES
 (FOR THE LAST ONE)

IN THIS ISSUE;
 WOMEN IN HERSTORY
 WOMEN IN POLITICS AND TRADE UNIONS
 SHORT STORIES AND POETRY
 SEXISM AND LANGUAGE
 BODY HEALTH AND HERBS
 AND LOTS MORE!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!



EDITORIAL

Dear Readers,



This issue, as you may have guessed by now, is the Women's Issue. Reading through all the copy the Women on Campus have got together was quite interesting as well as pleasant. A lot of time and thought has gone into the work as the results show... We hope you feel the same. Obviously those of you who have made it to the editorial do not regard this issue as an attempt at propaganda which is great. It is possible that a lot of people would have taken one look at the cover and put the paper down, thinking they were being "got at" or something. Those people are missing out on something worthwhile. Apart from being entertaining, the Women on Campus have put together a lot of informative material... both male and female can benefit. Also, it is really good to see a group of people getting together, cooperating and coming up with something constructive.

Our name competition is slowly gaining response. The competition will be closing as soon as we get another twenty or thirty suggestions, so get your entries in soon.

At Our Desk.

There will be another issue of Woroni coming out during the semester break so there won't be a gap of a month between issues. Why don't you use the break to write something for Woroni?

We should remind you that we pay \$2 for any photo published in Woroni and we pay 20% commission for any advertising that students bring our way.

Anyway, we hope you enjoy this issue as much as we enjoyed not having to scrounge for articles..

Bye.

Editors:

Charles Livingstone

Beth Pattinson

Tony Lambert

Published by Steve Bartos

for

ANU Students' Association

Printed by Queanbeyan Age

In getting together and talking about a possible Woroni issue, we soon became aware of our own wide range of ideas and interests and realised that this reflected the broad range of women's presence in many facets of cultural, political and historical life — hence the WOMEN and CULTURE issue before you.

Rather than simply offer information and advice, we felt this issue should establish our presence in many of these areas, question the invisibility and misrepresentation we have received and to give reasons for our continuing underrepresentation in many other areas.

One of the most important things about this issue, beyond what we have written, is that it shows that women are capable of joining together collectively and producing effective results. It was made a lot easier through mutual encouragement and inspiration and our hope is for everyone to get as much out of it as we have.

— Women On Campus.

Letters

WORONI WILL PUBLISH ANY LETTERS THAT ANYONE WRITES AS LONG AS THEY CONTAIN MONEY. OTHERS WILL BE CONSIDERED ON THEIR MERITS. LETTERS CAN BE LEFT IN THE S.A. OFFICE, OR POSTED TO WORONI, C/- ANUSA, P.O. BOX 4, CANBERRA, ACT, 2600.

Dear Eds.,

In response to the bad press that I seem to have incurred from some sections of the Prime Minister my colleague, Stephen Bartos has kindly allowed a (hopefully) regular column in Woroni so that I can propagate the truth!! to all you blandly smiling students.

To begin with I would like to apologise for the scrappy nature of this first article but revolutionary political tracts take time you know, as they say, in the party Daskapital wasn't written in a day (and it would never have been granted an extension by the history department either) and it is already well past the deadline for this week's issue.

We are organizing a committee to hire a jumbo jet so we can fly interested people around Australia to show them how much of it Lang Hancock has fucked up. Experts will accompany this flight and give talks about the more responsible things we could have done with the land instead, more about that next time.

Yours comradely,
Michael Barret.

ARRRGGHHHHHH ME HEARTIES,

I be a pirate and I'd just like to tell you that your last issue wern't much of a gut buster at all. You young jackknappers should get your priorities sorted out, like me. Sand and sea and surf and lots and lots of span-

ish gold dublooms, and women (ARRGGHHHH) and lots and lots of cabin boys (ARRRGGGUUUP!), that's what your priorities should be. Of course sand and sex ain't everything in fact they be not much at all, especially when you mix them. Nay, what I be talking about be humour. Now this 'intense' sort you be getting into lately be beyond the likes of me. What we understand are jokes about accountants, grisle, cement, mud and the Don Lane show, you know, things that students and pirates can relate to. I'll be trusting to your worse judgment in the future, I be off to wash my parrot.

Yours in the Carribean,
Hullo, the sailor.

Dear Eds.,

What in the world has happened to student newspapers and student morals? When I was a student, our papers were full of radical articles on pertinent questions and other jolly pranks. And occasionally, some stirring verse, or a morally beneficial story of everyday life. I was horrified to discover a degraded tale of drug abuse and outrageous violence, rank immorality and licentious depravity, and inane babble, in the last issue of Woroni. I refer, of course, to "The Aeroplane Speaks", by Alex Weasel, one of the most perfidious, insidious and invidious attacks on the organized framework of our society that I have ever seen.

This trash, which could at best be described as the work of an undergraduate with a long scarf who thinks about reality too much, and at most as the product of a modern French so-called philosopher whose mind has been destroyed by interminable dissipation and degradation, is surely unsuitable for publication in a student newspaper such as Woroni: its inevitable effect must be to corrupt our unspoilt youth.

I trust such filth will not be printed again. Purity and decency must be brought back into our bastions of higher education before it is too late.

Col. Eric Miller (Retd.)

We were fortunately able to contact Alex Weasel during one of his rare periods of balance. His reply:

There is only one thing worse than reading letters like the above, and this is writing them. Tolerance, bluntness and the number 5 are all salient virtues. To those who cannot understand or even recognise art when they see it, I have only one thing to say.

Alex Weasel.

Dear Eds.,

I am a first year student who had the honour or the punishment, whichever may it be, to attend the last meeting of the Students' Association.

Anybody who harboured any illusions that this was a democratic body would see them quickly destroyed. This body elected four representatives to the A.U.S. Special Council. Louise Tarant who is the president of the A.N.U. Labor Party Club (A.L.P.S.C.) was elected, Stephen Bartos who just happens to be the vice-president of A.L.P.S.C. was also elected. Ian Nolan, who is the A.L.P.S.C. secretary also stæd, was he elected? YES! Why is it that all the delegates from the supposedly representative students' Association were also the leadership of the A.L.P.S.C.. If you come to the conclusion that the A.L.P.S.C. controls the S.A. then you have hit the jackpot. Nothing is decided at the S.A. It is all decided beforehand by a small group of radicals who constantly defile and desecrate the democratic principles of the S.A. If you would like to know more you should read the informative pamphlets put out by the committee for succession from A.U.S.

Signed student

Twenty large red tubas to you my friend.

One mistake, Ian Nolan was not elected.

Secondly, who are you accusing of dishonesty?

A person shouldn't accuse

such things unless one has proof — it's not wise

Don't you think that perhaps, just maybe, people prefer A.L.P.S.C. type people because they support A.U.S.?

By all means write to Woroni but next time be a little more rational — Eds.

P.S. Your \$1 went into A.U.S. Fund. — Ta.

Dear Eds.,

Where can I find out what to do with tutors who try to take advantage of their position over students. I find it quite distasteful to have the option of fucking with a tutor for higher marks. Can anything be done? As far as I'm concerned, these people should lose their jobs. It is bad enough for women who know that this sort of thing goes on, what happens to the unsuspecting and trusting or naive student... it would really be a freak out. Apart from being a freakout, it is totally corrupt and sickening.

Freaked out woman

Your best bet would be to go to the Women on Campus or contact the Students' Association. Tell them exactly what was said or done and either group should be able to work out what to do. Do not let something like this go on. It has to be stopped,

Answers to Mystery Pic Quiz

The mystery men are: (far left) Colin La Herpes, head of a vast naughty underwear empire. (centre) Barry Ants, the "Father of Modern Orthopaedic Socks" (far right) Vince Regrettable, the greengrocer millionaire who was responsible for Eva Peron's bridge-work.

They are discussing the venue for next week's canasta night.

WOMEN ON CAMPUS

MEETS

MONDAYS - 1pm

UNION MEETINGS ROOM

All Women Welcome

The President was seen sipping champagne at the dominant male Editor's birthday, or at least the day before. Not to mention, Mickey Mouse who also attended the almost famous person. re: Picnic at Hanging Rock. Unfortunately Walt Disney could not attend as he was dead and decomposed.

Have you ever tried saying 'Ballet, Ballet, Ballet' to yourself quickly, twenty times. You don't end up saying anything dirty or anything like that but you feel pretty bloody silly.

Women be ashamed

Mr Haslem has decided that one reason for high unemployment is the notorious group, 'older, more job experienced women'. Older women entering the work force has made it difficult for young people to find employment. He also came up with the brilliant conclusion that if under 25's weren't given the dole, there'd be more pressure to take just any job. His conclusion would most probably be right, if there were more jobs around. What ever happened to this land of plenty?

Have you heard of the Housewives' Register. In one of the Women's magazines there was a report on it. If a housewife is on this register you can go anywhere in the world and there will be someone waiting for you. It would be quite comforting.

The organisation is only for housewives. Each club has its social meetings where debates and discussions are organised to keep minds alive. At the meetings *no-one is allowed to talk about home or children.*

This particular "Wind" correspondent notices with sorrow that bureaucratic hysteria has eroded yet another aspect of freedom on campus - The downstairs toilets in the Union have been *painted*. The delightful blue "graffiti-proof" paint has obliterated some splendid graffiti, some of it dating from 1976 or earlier. A lot of it was mine. I am told that the infant vermin made these walls his training ground; some priceless primitive masterpieces are now forever lost. The hypocrisy of this action is amazing. They waited for almost six months to do this. (The toilets in the Bar were purified at the beginning of the year.) I wonder how much it cost?

A.N.U. ATHEIST SOCIETY

10TH EPICUREAN LUNCH

Wednesday, June 13th 1pm

Prof. A.D. Hope

on

"Poetry and the Metaphysical Adventure of Man"

Copeland Building G5.

é c r l i n f



THE COTTAGE

Donations of tinned food are wanted for use at The Cottage and also to make up a hamper to be raffled during Bush Week.

Donations may be left at the Community Nursing Sister's Rooms, 1-19 and 1-20 which are to be found in the corner of the meetings room in the Union.

People are needed to go on The Cottage roster. Any help will be most gratefully accepted.

Buy your wife a business

Your wife has now reached the point where she wants to do her own thing.

The kids are older now, she would like to be creative and earn some money.

But, how does she find a business?

She could run an interesting, suitable, business and really reduce the chance of failing, if she buys a franchise.

Buying a franchise can help reduce the chances of failure, while your wife has the satisfaction of running her own business.

For our current list of franchises for sale and to learn about the qualifications necessary to own one contact John Walker.

Investment range \$28,000 to \$60,000 for franchise fee, equipment, stock, fixtures, fittings and working capital. Bank finance may be available to qualified applicants.



INTERNATIONAL FRANCHISING PTY. LTD.
150 Albert Road, South Melbourne,
Victoria. 3205. Tel: 03-699 3166.

The University has apparently decided that the right of students to cheap accommodation has ended. The rumours circulating about Corin House were, to say the least disturbing enough, but it seems that some in the University Administration would like to see Lennox House transformed into a creche. The residents notice was first drawn to this when a representative of the creche, which is currently housed in "E" Block, Childers Street Hall, called around to Lennox House to check it out. Since then, (less than a week) numerous contractors have been visiting, for the purpose of giving the University quotes on the price of modifications which would be needed to transform Lennox into a creche. Two students who were concerned enough to go and see Mr Robertson, of Property and Plans, were summarily dismissed, without being told anything. Child care should, of course, be high on the priorities of the University Administration, but Lennox residents feel, also, that low cost accommodation should be maintained. The University has virtually hundreds of empty houses dotting the Canberra landscape; Wouldn't it seem more feasible to turn some of these into a creche, rather than to disrupt the lives (and in many cases, the academic careers) of Students? Lennox and Corin are the only low cost accommodation offered to students at ANU. If they go, if they are threatened, then how on earth are poor students supposed to attend University? (Answer: they're not.)

A.N.U. BIOLOGICAL SOCIETY

On Wednesday, 13th June, Ed Slater, a photographer with CSIRO, will give a talk on -

'WILDLIFE PHOTOGRAPHY'

7.30pm Zoology Seminar Room.

ALL WELCOME

Wine, Oro and cheese supplied.

I COULDN'T GIVE A SHIT ABOUT THE NAME OF THIS STUPID RAG.

If you think Woroni is that bad it doesn't deserve any name at all, why not write and let us know. We love getting letters like that. Abuse keeps everyone entertained.

If there's some other name you would prefer, don't be shy, drop your suggestion (written on a piece of paper, together with your name and address) in the pretty yellow box, just inside the door of the Students' Association. Do not be put off by a bunch of wierdos hanging around the office. They normally don't bite but if they do make a lunge at you, pick up the nearest heavy object and break a few skulls . . . you'll only get one chance.

Honestly though, any suggestions are more than welcome. We want people to tell us if they don't want the name changed too. It is your newspaper so exercise your right or privilege.

P.S. If you are too shy to come to the S.A. Office, you can send your suggestions or for that matter, any article by our competent postal system.

Internal Mail: 'Woroni'

C/- Students Association,
Union Building.

External Mail: 'Woroni'

C/- Students' Association,
ANU, P.O. Box 4,
Canberra, 2600.

SECOND ASSERTION WORKSHOP

The assertion workshop run in the May vacation by Leila Bailey and Geoff Mortimer could not accommodate all who applied. For this reason a second two-day workshop is planned for the semester break. There are still some places available. Assertive training deals with difficulties arising from shyness and anxiety on the one hand and aggressiveness on the other. It is relevant in academic situations (e.g. tutorials) as well as with friends and family members. Workshop members learn new skills in a practical and effective way.

Workshop dates: July 12 and 13
Times: 9.30-4.30pm each day

Closing date for applications: June 30
How to apply: Call at Counselling Unit or ring 2442, or 3661.

Registration fee: \$1.00

A.C.T. YOUNG LABOR ASSOCIATION

and

A.N.U. A.L.P. STUDENTS CLUB

Next Meeting: Tuesday 12th June

A.N.U. Union Bistro

Speaker: Ian Warden

on POLITICIANS AND THE MEDIA

N.B. Subsequent meetings will be held on the 2nd Monday of each month at the Uniting Church Hall corner Barry Drive and Northbourne Avenue.

HERSTORY

"The weaker sex behaved scandalously during those deplorable days . . . During the final days, all of these bellicose viragos held out longer than the men did behind the barricades . . . Many of them were arrested, with powder-blackened hands and shoulders bruised by the recoil of their rifles."

Maxine du Comp.

" . . . And what dauntlessness at the barricades, what ferocity in combat, what presence of mind, against the wall, before the firing squad."

Daubon

The women were those of the 1871 Paris Commune, who were variously described as unnatural, immodest viragos and loose women, or as "daring yet modest heroines" as well as pure and loyal (to "their men" of course, not to any abstract ideal). Even Marx alas, found it necessary to vouch for their sexual nature.

The women played a large part in the uprising. After it was defeated 1000's died in the barricades, or were shot out of hand, or transported.

It was far from the only historical occasion where "the weaker sex behaved scandalously", yet somehow the historical image of women is of the wife who stayed home whilst the men fought wars, overthrew tyrants, made speeches and discoveries.

This false obliteration of women from history contributes much to their oppression. Women have never done anything important therefore they are biologically incapable of it, so the argument runs. Apart from the fact that the first part isn't true, the argument ignores social and economic factors. Women may not have taken a great part in the European Renaissance for example, but neither did working-class men. Only wealthy men had the leisure and the education required.

Sexist assumptions prevent what women have achieved from being recognised. The main one is that line of reasoning which says that since everybody knows that women are passive, modest, docile and submissive then logically a woman who is troublesome enough to attract attention is not a proper woman at all. Q.E.D *

And of course she deserves to be punished for her presumption. A few brave women are remembered; like Hypatia, a woman who dared to be a mathematician in second century Alexandria. A band of monks stoned her to death. Countless women died as witches, or simply had their independence beaten out of them by husbands or fathers. So that male argument runs women are biologically incapable of doing what we punish them for doing. Very logical.

Later physical punishment gave way to ridicule. Nineteenth century literary critics for example, insisted that they could tell a woman's writing by its innate inferiority. Nonetheless they praised George Eliot (Mary Ann Evans) and other women forced to write under male names in order to be taken seriously — and didn't guess their real identity.

There were (and are) two ways of attributing any woman's accomplishments to her abnormal sexuality. Either she was frigid and "masculine" (If she had "a mind as good as a man's" the implication was that normal wo-



men don't), or alternatively if she attracted attention she must be immodest and a loose woman and received obscene personal abuse as such.

One common way of denigrating a woman's work was to portray her as merely an assistant to a man, hence the infamous history text which described Marie Curie as her husband's assistant.

Not only are women's individual achievements ignored or trivialised by historians, so is the history of women as a class. The important parts of our past are often considered to be wars, public affairs, types of political and economic organisation in which women are assumed to play no part. Historians who are conditioned to believe that Victorian aberration, the useless bourgeois wife, as the norm (don't let anyone tell you that historians are objective, they aren't) literally don't see women where they have taken part in "masculine" activities such as fighting, as they did to a large extent in civil wars and rebellions where the whole populace rises up. Women fought in nineteenth century China, in the Spanish Civil War and in all four French uprisings (1789, 1820, 1848, 1871) to name but a few occasions. If remembered at all they are vilified

by both sexism and class snobbery. A lady doesn't fight.

Generic terms like "mankind" obscure women, as do words like "soldier" and "rioter" which most people associate with male images, although when an urban working-class appeared in the eighteenth century riots were often a women's affair, for they were bread riots, and feeding the family was the women's task.

When dear bread threatened the working-class with starvation the women might organise, as when notices appeared on church doors in 1795 urging ". . . all Women and inhabitants of Wakefield" to meet "to state the price of corn". More often they simply stopped graincarts and ransacked bakers' shops.

Whilst taking part in the workers' struggle working women have also had to fight men of their own class. Women were forced out of many trades, printing and brewing amongst them in the seventeenth century. Capitalism worsened their economic position in two major ways. Firstly they became a reserve army of labour, last hired, first fired, or worked at far lower rates than the men, secondly the industrial revolution caused the workplace and home to be separated,

making it difficult for a working woman to care for her family.

The reason that these economic relations have received comparatively little attention is that working women have been considered abnormal, a woman's true sphere is in the home. As marriage is a "private" affair, neither have its economic (and legal and political) relations been studied much (until recently when feminists looked at the way women are oppressed by the family).

Historians who decry the evils of feudalism rarely point out the similarities between it and a marriage which allowed a man to forcibly recapture a runaway wife and "enforce cohabitation", as a judge ruled a husband had the right to do in 1840, as well as owning her property, labour power and earnings. Neither do many show women's emancipation as part of a long historical process which first ended serfdom, then extended civil rights to some of the bourgeoisie workers, then women gained them later.

Women are usually considered to be outside history. They have always taken part in it, as paid unpaid workers, as rebels and rioters, as painters (there are many fine European women artists from the Renaissance onwards, in 1546 Francesco da Sangallo wrote ". . . you must know how many women there are in Flanders and in France and even in Italy who paint in such a way that in Italy their pictures are held in high esteem." Yet somehow no-one knows and women are often unjustly considered to have made little contribution to the fine arts), as writers, as political activists and theorists, as almost anything despite the most adverse social and economic conditions.

However women are invisible. The original sources, written usually by men who saw women as greatly inferior, frequently ignore or denigrate them. Contemporary historians often see these biased records as "natural" as they support their own sexist conditioning on women's abilities and roles.

The long history of women organising to fight their oppression rarely rates more than a few paragraphs. In 1791 Olympe de Gouges, one of the major feminists of the French Revolution enunciated her historic "Declaration of the Rights of Women" saying "All women are born free and remain equal to men in rights" (However the male revolutionaries systematically excluded women from their political meetings and closed the women's meetings). I am studying French revolutionary history, the set reading books invariably concentrate on the revolutionary ideas of the rights of "mankind", without even considering that these rights were denied to women, and hardly mentioning the women's struggle.

We are given a distorted history biased by the views of the dominant class — white upper-class or bourgeois males, who justify oppression by depicting its victims as inferior. Workers, women and blacks were often portrayed in nineteenth century works as psychologically similar, as childlike, and dependent, and therefore needing to be looked after. Question everything you read. Reject that view. And like those marvellous women of the Paris Commune — behave scandalously.

Elizabeth

Women in music

Sadly, the title of this could as well be 'No Women in Music'. Why, I ask myself, is there an almost complete absence of women composers and musicians in serious music before this century? Do *not* tell me women are not musically creative! That notion is absurd in the light of the many musically creative women there are today. No, I must conclude that they were just not given the opportunities.

Despite heavy social restriction, women did write literature. If they entered this art-form, why not music? I am not a social historian: but I think the explanation has to do with what it was to be a musician in the three centuries before this one.

The musician was a craftsman, like the woodcarver, the potter and the sculptor. Till Beethoven went freelance, all musicians were employed by a member of the nobility or of the church. Their patrons were wealthy, educated, idle men, who needed a musician to compose suitable pieces for their balls, dinners and ceremonies, or church officials who required a choirmaster, organist and composer of the various masses and religious music used in services. After Beethoven, musicians largely worked for themselves, making money by performing and by giving lessons (usually to the bored women of the upper classes). Being a musician was an occupation (not always a respected one) and most serious musicians were not from the nobility, but men who worked for their living.

It is obvious that a woman would find it impossible to work for her living in this way, since women were not permitted an occupation. Women from families forced to earn a living were generally housebound childminders. They had not the time nor the training to become musicians. If they took jobs at all, it was menial work merely to supplement the husband's income.



The women who did have the time were those of the aristocracy. Without the pressure of having to earn a living, these women could patronise the arts and acquire a little education. But they had at least one strong fetter on their becoming musicians. Music was a performing art; composers were also virtuoso instrumentalists and conductors. Yet beyond the intimacy of the drawing-room, neither men or women of this class would perform publicly: 'going on the stage' was considered vulgar. The display and extroversion of it would have been most unseemly for a genteel female, the attention and ostentation not modest in one!

Perhaps here we may suggest why women did become novelists and did not become musicians. The novel could be written unobtrusively, published discreetly and with little sensation under a pen-name. And the intelligent woman already had a novelist's

resources at hand — she could write, and was generally well read.

But music composition and performance was different. It is hard to disguise the amount of work needed in developing instrumental technique to performance standard. And, in performing the finished product, unobtrusiveness and success were mutually exclusive! And what woman had the tools for achievement in music given her? The specialised art of composition, and the advanced technique of a virtuoso performer were not given a woman as part of her general education. And of course to be too accomplished at anything (so as to outshine her men contemporaries) was considered most unwomanly.

So it seems there were insuperable barriers confronting women with musical potential. Inevitably, serious music developed without her. The greatest soloists, the brilliant composers; all

men. Even in vocal music, where women have a unique contribution to make, the woman's parts in choral music and opera were frequently written for boy sopranos.

But — and this is true of all the arts — as opportunity is given them, women are coming forward to participate; showing that musical creativity belongs to *all* persons, regardless of sex. Thus we have Joan Sutherland, Nellie Melba, June Bronhill, Eileen Joyce, Miriam Hyde — all *Australian* women, and world standard musicians all.

Music today is *still* a profession. It requires full-time dedication; years of training, years of performing, years of wandering where the opportunities present themselves to build a career. There are *still* pressures on women which make becoming a dedicated musician that much harder for them than for their male counterparts.

What are they? Hopefully we may gloss over the attitude 'a woman's place is in the home' as on the way out. But a subtler and more difficult attitude is the one 'a woman's place is everywhere — at once'; demanding of her a successful career and yet *still* lumbering her with most of the weight of childcare and household management. This is most unfair! And serious musicianship just won't accommodate this 'double-life'. The sooner men learn that the family and household are *equally* their responsibility in terms of time and energy, the sooner all professional women, not only musicians, will *really* be liberated.

As more women achieve liberation from chief-childminder-cook-and-bottle-washer, the more women will make their careers in music, and in every area of the performing arts.

I can only grieve that the opportunities were not provided sooner.

Robyn.



Women in Art

Our hidden heritage

Caravaggio's "Portrait of Maro dei Vescere and Grandson", which was, until recently thought to be the work of her father Jacopo, is only one of presumably numerous mistakes in this field.

Sofonisba Anguissola (1535-1625)
Lavinia Fontana (1552-1614)
Artemisia Gentileschi (1593-c.1652)
Rachel Ruysch (1664-1750)
Elizabeth Vigée-Lebrun (1755-1842)
Rosa Bonheur (1822-1899)
Suzanne Valadon (1865-1938)
Kathe Kollwitz (1867-1945)

Even this short list of *recognised* painters and sculptors gives an insight into the "hidden" heritage of creative women. "Hidden", or ignored, or trivialized, or mis-attributed, or just socially stigmatized.

The question is often asked . . . "If women are as creative as men, if they have the 'innate quality of genius', where are the female equivalents of Michaelangelo, Da Vinci, Picasso, etc.?" Even though this is an uninformed, and possibly dogmatic question, to attempt an answer requires an objective look at the social structure that places certain groups in a position of inequality, and also a re-evaluation of the criteria used to judge art, (i.e. did the artist have a prick) To ask this question, is like asking why there have been no black, working-class equivalents, or,

why there are no great Eskimo tennis players. A possible answer could be unrealized potential, although this could be an over-simplification, but for potential to be fully realised, the environment must, *at least* be supportive. And at the present (as in the past) the position of women in the art field is not totally supportive, although admittedly things are changing, slowly.

But still creativity tends to be defined, in our society, by white middle to upper class males. It is still these individuals running the art-schools, the private and public galleries and lecturing in universities.

It is a known phenomenon among women artists that in the "big middle-class art supermarkets" of the gallery scenes, that women work is not as viable as an "investment" as their male counterparts. Some large galleries (referring here to the New York or European art scene) are incredibly reluctant to show women for fear, presumably, of losing profits and their reputations.

With these sorts of obstacles at work, it is not really surprising that women are under represented in the art field. It is not through any lack of ability or 'innate quality' but through various social and economic processes that stretch far wider than the art field. When you add to this the total lack of recognition given to the so-called "female crafts", tapestries, needlework, book illustration, crochet and so forth, the picture is not encouraging.

Cont. p.7.

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NO → Not women reclining in a semi-nude or nude state gazing passively out at her assumed male audience or owners

BUT — Women as active and competent participants in all fields of art — from before recorded time, up to the present day.

One *might* be forgiven for thinking that art, at least from the Medieval to early Twentieth Century times, was a purely male-centred field. The art collections in galleries, the monographs and text-books, and the literature as a whole would support this notion through the dearth of information concerning women artists. The fact, that in some cases women's art has been attributed to males would also support this misapprehension. The example of Marietta Tintorri

WOMEN

THE VICTIMS NOT THE CAUSE OF

UNEMPLOYMENT



In periods of high unemployment, such as the present crisis and the Great Depression, negative attitudes towards women's paid work become more pronounced. Antagonism toward female employment implicitly assumes that women don't have the right to paid work, that female employment is not "real" employment (i.e. married women don't need to work) and that when work is short, married women should devote themselves to household work and child-care. It is more than a coincidence that recently there have been many attacks on married women by the media, politicians, bureaucrats, businessmen, academics and the church. The Murdoch Press led the attack with the screaming headline in "The Weekend Australian" (14.1.78) "If Mum quit work, there'd be jobs for the boys (and girls)". Similar claims were made by John Haslem in The Canberra Times (1.6.79), for example, and each day the correspondence columns are full of anti-feminism. Yet if all married women withdrew from the workforce, industry would collapse since they make up 22.6% of all employed people.

The truth of the situation is that women are being used as scapegoats. As during the Depression, hostility toward women as the "source" of unemployment distracts attention from an analysis which would find the source of the crisis in the economic system, in the imperatives of profit. Women serve a valuable function in defusing discontent and maintaining social order in a period of great economic distress.

I would like to examine the true nature of women's work. As long as women are denied the right and means of economic independence, they will be denied status, independence and their equal rights as citizens.

Females comprise 35% of the workforce. However, their participation is restricted to certain fields. Women remain concentrated in usually menial jobs with the most unpleasant jobs of all allocated to migrant women and black women. There is also little chance of promotion. Women are employed mainly in the light manufacturing industries and the service sector in jobs such as receptionist, typist, clerical assistant, shop assistant, waitress, kitchen hand, nurse, primary school teacher, hairdresser, machinist in a clothing factory, and process-worker in the food-processing and metal industries. In some areas, such as nursing, the clothing indus-

try and secretarial work, women make up over 90% of all workers.

This segregation into low status occupations is reflected in the average weekly earnings of full-time employees aged 20 and over in August 1977 - men \$200 and women \$157. The equal pay legislation approved by the Australian Conciliation and Arbitration Commission in 1972 is often of little value, because female dominated occupations are regarded as less "valuable" than those performed by men, as their jobs are "reclassified" to enable employers to continue paying low wages. Men, of course, even in the same industry, in this case are "reclassified" into higher paid positions.

This segregation has ironically led to male deployment during the present recession (and the Great Depression) and female employment, due to the contraction of heavy manufacturing and building industries, which largely employ men, and the expansion of the service sector. Between 1971 and 1976, female employment increased by 15% compared to only 8% for male employment. However 70% of the increase has been in part-time jobs and 80% of those jobs are performed by women, especially married women, who find part-time employment easier to combine with the second unpaid job of domestic duties. Employers use part-time work to reduce labour costs, and 30,000 women say they work part-time because of the shortage of work.

However, women's unemployment during "boom" periods is always higher than men's, sometimes twice as high. Their share of the unemployment has dropped from over 50% to 43%, but there is "hidden" unemployment in the fact that married women often do not register, as they are ineligible for unemployment benefits, and 43% of women are employed in part time work.

How can increasing female employment be reconciled with high and rising unemployment? The unemployment rate for young women in February 1977 was 23.6%, and is presently higher than that in Canberra alone. The new jobs opening up in the recession are mainly in service industries, while the jobs disappearing are in manufacturing. For better educated and experienced Australian women, job opportunities have continued to grow, but semi-skilled and unskilled migrant women and all working class women are losing their jobs, and teenage women cannot get jobs. Also, as a response to some technological up-

grading within female dominated industries, there has been some substitution of white Australian women in jobs formerly done by migrant women or black women. Unemployment of migrant women is more acceptable, politically and thus efforts to retrain migrant women to perform these new jobs to learn English and so on are not made. Government inertia with respect to migrant training must be viewed as a deliberate act of discrimination in a labour market which is changing technologically.

Since 1966, teenage female unemployment has comprised about 40% of total female unemployment, and of course the unemployment is even concentrated amongst young women with lower educational qualifications, as educational requirements for jobs increase. This has disadvantaged both young men and women, but young women have suffered more because their educational experience is more limited.

All studies show that girls drop out of school at an earlier age than boys. The segregation of male and female jobs further disadvantages young women since their vocational training and career guidance channels them towards a few typically "feminine" occupations. Thus a massive two-thirds of unemployed teenage women are looking for jobs in clerical and sales work.

In 1977, nearly 81% of women had no qualifications at all, apart from normal schooling compared to 67.6% of men. Only 27.8% of students in past school courses were girls, and 72.2% of boys. This stops women getting good jobs and discourages them from careers.

So few girls obtain qualifications because employers won't train them, because they expect them to leave when they marry, nor will they employ girls without the qualifications. So girls do not bother to train because the job opportunities aren't there, and they have low expectations of their futures due to union and employer prejudice.

A recent governmental study on the opinions of parents regarding girls' education stated:

"It came through repeatedly that girls should make their marriages and families their careers. Being a mother . . . should be a girl's main aim in life."

also

"There was some indication that parents failed to realise the incompatibility of two of their main hopes for their daughters,

viz. i) as much education and training as she is capable of attaining, preferably with tertiary training and a professional white collar job, and ii) a fulfilling career as wife and mother after marriage and children with the lifestyles for 1) locked away as an insurance policy in case the economic support of the male breadwinner was withdrawn

Only 42% of women employees belong to unions compared with 58% of men. This is not surprising because for generations, they were treated as a source of cheap labour by employers, and regarded by male workers as a threat to their own jobs.

Trade unions are structured by

men, for men, and it was not until recently with the pressure of women workers, that they have helped win equal wages for women. In the past women were paid only 54% of male wages, because male wages were "designed" to support a family, with two children, while a woman's was "designed" for only one person - even though many women supported families, and single men received the same wage as married men!

All these attitudes perpetuate the "myth" that women don't need to work, therefore their unemployment is not important. Yet 80% of migrant women work for economic survival. The notion that the average family can live on one wage is a myth. Only one woman in three in Australia is fully supported by a man, and 55% of two parent families are not "poor" only because the mother worked. This is because, in order to maintain the mass production necessary for large companies to keep up their profit level it became necessary to persuade people to buy a vast range of goods which previously had not been considered necessary. One income per family is not sufficient to meet these demands.

Yet married women or defacto wives do not receive sickness and unemployment benefits, even if the family's subsistence depends on two incomes. If the husband is unemployed, he receives a dole payment with an allowance for his wife and children.

This denial by the government of women's needs, or rights of employment express to their lack of provision of adequate, free child-care. Women cannot even claim child care as a tax deduction as a necessary cost involved in earning their income. Child-care is still regarded by many people as being the responsibility of women. Yet many of those people would deny women the right to make a responsible decision to enter into parenthood. The Right-to-Lifers attempt to repress women, and their right to independence and control of their own lives. During the recent debate over the Lusher motion, Ralph Hunt (Minister of Health) said "It is a disturbing fact of life that due to abortion and other forms of contraception the natural increase in this great country is falling. The fact that fewer babies are being born alive is also contributing to unemployment."



Unemployment

— Here women are again attacked for the present economic situation, this time because women are not content to be "baby machines" producing fodder for the capitalist system. Again, women are made the scapegoats for lack of anticipation and planning on the part of those who are supposed to govern the country.

Recently a break-through was made, with the granting of maternity leave for all women workers, not just the public service. However, it is unpaid leave. We are far behind countries, such as the Scandinavian countries which value women's work, where 8 weeks paid leave is the norm. This bill stopped paid maternity and paternity leave in the public service — stopping the move to realization that men are responsible for their children's care also. The recent and proposed cutbacks to welfare and social services means that women are being penalised, by having to perform, free of charge, those services such as child-care, as the government does not seem to regard the care of family needs as their responsibility. The institutional devices of the welfare state based on a mythical male breadwinner are completely inappropriate.

Working women do not aggravate the unemployment situation, as they have the right to work, and are even greater victims of capitalism than men. Women need work to survive like anyone else. A redistribution of capital and profit is necessary, so that the benefits are shared by all. Every person must have access to an adequate income — not as a handout from a paternalistic husband or government but as the right of a citizen. Women must have equal opportunities in education, training, employment, and all decision making areas.

Sandy.

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- H. Owen, "What Choice for Women?"
Social Alternatives Vol.1 No.4
1979.
- C. Currey, M. Moore & C. O'Sullivan,
"The Reserve Army under Siege"
Scarlet Woman no. 7.
- M. Power "Women & Economic Crises
The Great Depression and the
Present Crisis"
"Pink Pages — index to
Women's Rights in Australia"
Penguin 1978.

Women in Art

cont.

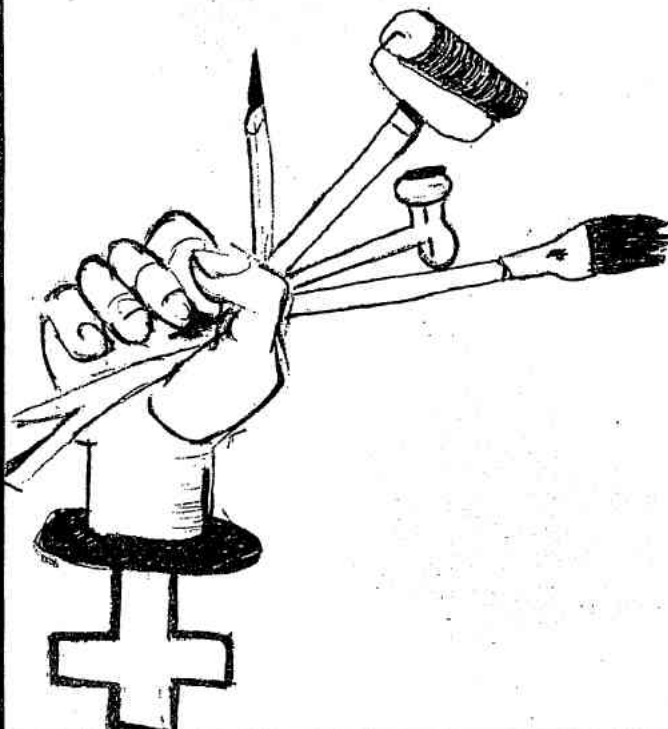
ure becomes complete, 'For example the Bayeux Tapestry, one of the masterpieces of the Middle Ages, is thought by art scholars to have been designed by a woman and executed by nuns — but where in the standard references can you find acknowledgement of female achievement.

My own belief is that art, good art, has no sex. Like poetry, music or literature it transcends the restrictions and boundaries placed upon its inhabitants by society. But to achieve this transcendence, it requires that the avenues and advantages for ALL creative people, be they black, women or the mentally retarded, be opened and supported.

This begins with the acceptance of women as creative equals, and an end to critics that talk about "female colouring and symbolism", or the internal void of the uterus, it begins with books and galleries acknowledging female creativity and possibly the *combining* of women to counteract and overcome the odds against them.

Short follow-up reading list:

- J. Berger: *Ways of Seeing*, B.B.C./Penguin 1973
- T. Hess and E. Baker: *Art and Sexual Politics*, Maxwellmillan, 1973.
- E. Tufts: *Our Hidden Heritage*, Paddington Press, 1974.
- K. Petersen: *Women and Creativity*, 1978.
- The Feminist Art Journal
Women's Art Forum Annual 1978.



white women in australian history

White women in Australian history are not seen in any substantially different light to those elsewhere. Australian history, its reporting, and its interpretations perpetuate injustices to women. Particularly notorious in white history is the treatment of women in the earliest days of the Colonies. In those days, men far outnumbered women, with most of these women being convicts. These women became commodities, slaves. This was particularly so in the Assignment System. The Government "leased" out convicts to officers and free settlers in return for being relieved of the burden of providing living necessities for the convicts. The convicts became labour slaves and for many of the convict women sex with their masters became part of their required labour. The women were used and abused sexually and then the responsibility for the situation was placed on their shoulders by labelling them whores and wanton women.

These women were seen as being outside the history-making process. The criteria used for deciding what made Australian History, like that in all other countries, was developed by men and each given its respective value by the same. Women's contributions, when fitting into that criteria have been ignored or trivialized, and if not fitting into that criteria have simply been dismissed. It was women though, for example, who held the economy together during the Gold-rush and women who ran the often isolated farms while the men were off droving or shearing.

The perception of white women in Australia's history has changed periodically (e.g. from "whore" in the first half of the Nineteenth Century, to "moral standard bearer" in the second half), but whatever, they have never been seen as playing anything other than an auxiliary role.

For elaboration see particularly,
Ann Summers *Damned Whores
and God's Police*
Miriam Dixon *The Real Matilda*.



Woroni, Vol.31 No.7 Page 7

ON A TIRED HOUSEWIFE

Here lies a poor woman who was always tired,
She lived in a house where help wasn't hired:
Her last words on earth were: 'Dear friends, I am going
To where there's no cooking, or washing, or sewing,
For everything there is exact to my wishes,
For where they don't eat there's no washing of dishes.
I'll be where loud anthems will always be ringing,
But having no voice I'll be quit of the singing.
Don't mourn for me now, don't mourn for me never,
I am going to do nothing for ever and ever.'

Anon.

Old men are lecherous
Young men are treacherous
A woman can't win.
And the wages of sin
Are a drag
And as sad
As a virgin's lament
For a youth not misspent
I tell you —
A woman can't win.

Dawn Valery.

Sir—Because woman's work is never done and is underpaid or unpaid or boring or repetitious and we're the first to get sacked and what we look like is more important than what we do and if we get raped it's our fault and if we get bashed we must have provoked it and if we raise our voices we're nagging bitches and if we enjoy sex we're nymphos and if we don't we're frigid and if we love women it's because we can't get a 'real' man and if we ask our Doctor too many questions we're neurotic and/or pushy and if we expect community care for children we're selfish and if we stand up for our rights we're aggressive and 'unfeminine' and if we don't we're typical weak females and if we want to get married we're out to trap a man and if we don't we're unnatural and because we still can't get an adequate safe contraceptive but men can walk on the moon and if we can't cope or don't want a pregnancy we're made to feel guilty about abortion and... for lots and lots of other reasons we're part of the women's liberation movement.

C.S.TINGLEY

Hawthorn
(from Adelaide Advertiser.)

NOT ALL THAT BAD ?

THE UNION BOARD, BY ONE WHO SAW AND LIVED: or, This Union is Your Union

The principal problem the present union would seem to have is lack of communication, between the Board and the members of the Union. At the third Board meeting this year, when five members of the Union attended to express grievances, it was generally agreed that the lack of communication was a bad thing, but it was also pointed out that all the Union's plans for the Level 1 developments had been mentioned in Woroni last year, that the Knotholes Bar had been foreshadowed, that the Union News was coming out, and that the Union was doing all it reasonably could to bridge the gap. So it seems that in some sense the Union wants to find out about its members' opinions, and



A TYPICAL LUXURY BAR.

that there is massive apathy to be contended with. I know that in talking to you, dear reader, who read Woroni and don't just look at the pictures, I am largely preaching to the converted, but still; there is a duty on every member of the Union to read the Union News, and read Woroni, and read noticeboards, and respond, to see people and make opinions felt by the Board. A cheap example: in the last two issues of the Union News there have been pleas for response on the question of what members would like to see done with the refectory, what sort of changes they want to see in its services, appearance, cost structure, and all that, or whether they want to see no change. If you have any ideas why not give them to a member of the Board, or ANYONE WHO MIGHT USE YOUR IDEAS, good suggestions being the Union Office up on the first floor, or the chairperson, Graeme Gherashe. Any written submission could be extremely influential on the decision-making process; people are genuinely interested in discovering the beliefs and attitudes of the members.

However, having said this (and it does sadden me to see such extreme low-level response), I must also advise that there is a significant possibility anything you have to say would be disregarded unless it agreed with the personal beliefs of members of the Board, or you were speaking for about a thousand people. What am I talking about? One of the most sickening things the Board has done while I have been on it, which is only a couple of months, was ignoring the expressed wishes of the membership at a Special General Meeting. I hope and pray what I am talking about might not be completely unfamiliar. Again, if you're the sort of person that reads Woroni (whatever that is) you probably do know about this disgrace, and the people that really need to be told are the apathetic that it's practically impossible to contact (and maybe they wouldn't care anyway — doesn't it make you sick?) The facts, briefly: the Board resolved early this year, with respect to the Government's proposed legislation to attack A.U.S. and student organisations gener-

ally (which you *must* know about by now, I mean it's even been in the capitalist press), that no student organisation should be prescribed, and that in the event of any such prescription, no organisation should be prescribed before any other, that is, basically, the Union declared its solidarity with the S.A. At the next Board meeting (where everyone turned up?) these were overruled and in its place Union policy became, that no organisation should be prescribed, but that in the event of the S.A. prescription there was no point in the Union being prescribed, when it could still provide services on its own, that is, a resolution against solidarity. A Special General Meeting was called (it should be pointed out that there is constitutional provision for such meetings, requiring only the signatures of 25 members to be called, but that despite such constitutional provision there is no direct or binding link between the results of an SGM and the Board), which reinstated the earlier Board motions. The next Board meeting ignored this, after argument about the low numbers at the SGM, the course of action proposed, and the possibility of a referendum. At the next S.A. meeting, the Union was censured for this. At the next Board meeting, the same issues was raised, with argument centring on the importance of following the expressed wishes of the membership, as manifested by the SGM. This motion was also lost. I am sure you have read of Ian Nolan's decision to effectively leave the Board, which noted this with regret (although that doesn't alter the fact of their decision). Before you firebomb all Board members' homes, I should point out that these decisions were by no means unanimous. Have a talk to your elected



PROPOSED MODIFICATIONS TO UNION.

Board members, they are in some way supposed to be representing you, see what they think, and tell them what you think too.

So, I think that's one of the most important things the Union has been doing. Feeling better informed now?

As well as ignoring what the membership wants, the Board has been trying to do things for the membership. Most of the things I am about to mention could still benefit from member feedback. They're in no particular order so read them all.

Jobless Action card-carriers now get discounts to functions, at \$1 less than non-members, so for example to see The Angels will cost members \$3, non-members \$5, and unemployed \$4.

Reciprocal membership with the CCAE has been discussed: do you think you get as much from their Union as they get from ours?

Should the Union be able to sell sexist magazines? The Union doesn't sell porn, but should it be able to sell Playboy, Cleo, and Cosmopolitan? The Board decided it should not have to act as a vetting Committee, and left it in the hands of the Executive Committee.

Staff members applying to become members of the Union will from next year have to pay as much as those applying for Associate membership, i.e. other tertiary students in the A.C.T. (previously they didn't have to pay as much).

And what did you think of the Union Ball?

Should there be a price differential between the Knotholes Bar and The Bar?

The surcharge for non-members: this is old news by now, implemented before I reached the Board, but what do you think?

Women's Room: the Board certainly supports this in principle. It has been hard to determine the extent of response. At the moment a room on the 2nd level is to be cleared out, painted and carpeted and holes in the wall filled in, as some kind of semi-permanent spatial allocation. It would almost seem that it was genuinely hard to find a space for a Women's Room, I did spend some time talking about it with people: or is it just a question of priorities? The UGM has also given its support for a Friday night child-care nurse, details of which proposal still have to be worked out jointly with the S.A. The Chairperson has had a call out since last year for submissions or any sort of comments from people interested in child-care on campus and the Union's provision of facilities, only I think to date he's had either one or two responses. Not very heartening. While this front is under consideration, the Union also gave a fair whack amount of money, I'm afraid I've forgotten how much, to a new child-care group needing funds for initial outlay.

K—Block canteen: did you know that's not really part of the Union, but the University just lets the Union run it? That's why there's no surcharge there and why the whole thing looks such a mess, any repairs and maintenance have to be requested by us of the University. Communications are being made, as we would like to see it upgraded (did I just say "we"? one would wish to avoid identification merely through participation), however, there are finance obstacles for the University.

Would you like a red-phone on the 2nd level, so you could ring up when downstairs was shut off? Surely you would, preferably one so attached to the walls that it can't be ripped off. This should be happening at some stage.

Would you like to write for the Union News? I think it would be a good idea for things to be at least vaguely related to the Union, but if you want to write or help produce, just see the chairperson in the Union office, he'd be glad of help from practically anyone.



THE PROPOSED ARCADE WITH ENTHUSIASTIC STUPID SHOPPERS

The child-care group above, by the way, was Parents on Campus, which received a \$1000 grant.

Evaporative Cooling will probably be put in before summer, so the Union can stay open and functional.

The Planning Committee has been discussing at some length what the Union's long term priorities for renovation and re-development and upgrading should be: what do you think? What would YOU like to see? People would really rather not work in the dark as to what members really want, it makes things very difficult.

There is to be a fence around the Beer Garden and Barbecue area, to serve as a wind-break and sight-break (from the Garbage area) and



delineation, the plan at present being a simple wire fence with plants growing over it. What sort of quick-growing plants would you like to see? Pumpkins? Peonies? Or universally popular members of the hemp family?

And the big one, as far as Planning Committee and the appearance of the Union is concerned, the Level 1 developments. Do you want to see the Union looking like a shopping arcade? What if there were 40% discounts on major items of student needs? What if the development would pay for itself in four years and keep on churning out money for the rest of our lives: which could be used for other things, like subsidising the refectory for even cheaper food, or the bar for cheaper alcohol, or finances for developments grants and facilities left right and centre? Or even just going to reduce the level of fees that need to be charged? Let us know what you think about the whole concept, and what particular shops you'd like to see if you want to see them at all. Okay?

So, it is in part up to you, communication is a two-way process. And that is my major message, aside of just trying to fill you in.

Goodbye for now,
Alex Anderson, Students' Association Representative on Union Board.

P.S. Do you believe in S.A. and S.U. reps on Union Board. The Constitutional Review Committee Draft Proposal seems to envisage doing away with them. What do you think?

Women in Politics & Trade Unions

For a nation that led the way in giving women the vote, Australia has done little since to further involve women in the political arena. This is hardly surprising when one considers the image society likes to portray of political life — it's seen as aggressive, competitive and ruthless. Indeed society seems to take a rather sick pride in talking of politics as "tough" and "dirty". The male character is seen to be consistent with these 'qualities' essential(?) to political survival. However women tutored and trained in the genteel graces and arts of lady-like behaviour, would find themselves quite out of their depth and ineffectual should they have the temerity to do the unspeakable — step from their preordained role of the domestic to pursue a political career.

This view, though abhorrent, has been, and still is, prevalent enough to satisfy many that interest and involvement in politics is simply not 'ladylike' and that women are incapable of competing with the male on his 'natural' terrain. Consequently women have shown a reluctance to become involved politically — the result being overwhelming dominance of males in all parties memberships. Once in the party women then have to, unlike men, justify their presence and win the approval of the men before they themselves and their views will be considered seriously. The next step towards political power is preselection and here again women have to battle much harder than men for acceptance. The reason few women in the past have won preselection has been twofold. Firstly (and sadly!) women's doubt in their own ability and worth — after all, we are the weaker sex?! So the first problem is actually getting women with enough self-confidence to stand for preselection. The next major hurdle is winning acceptance for women candidates in the male dominated party machines. For too long women have been seen as electorally unattractive by parties: their only worth being seen as tea ladies and raffle runners! This is totally wrong, but has nonetheless barred women from winning preselection especially in safe or marginal seats.

Once preselection is won the struggle does not cease. All the antagonism and prejudice encountered within the party becomes amplified in the electorate which still tends to see government as that 'great male domain' where women haven't a hope of successfully competing with men.

The struggle for women to reach their political goal is made doubly hard by the fact that unlike the male whose sole occupation becomes that of playing politician, women, because of the roles designated by society, still retains major domestic responsibility. Thus wife, mother, homemaker/housewife and busy political career vie with one another.

Thus for a number of reasons our corridors of power remain sadly barren of the energy and initiative of women. Unfortunately Australia is not unique — the proportion of women in overseas national legislatures (except U.S.S.R and Finland) is consistently less than 5%!

Women's lack of representation in Australian governments has resulted in gross neglect and misunderstanding in women's policy areas. Politicians must realize that kissing babies at election times and the occasional paternal rave and cuppa with benign ladies auxiliaries will not appease women's desires to at last have their

needs and problems attended to. Policy must be formulated and finances approved with the aim of achieving not only legal but also social and economic equality for women in the community. Thus, consideration must be given to issues such as child-care, sexism, choice of sexuality and control of our own bodies plus many others essential to the freeing of women.

The only way these issues will gain proper attention is to have women in the policy-making and priority-determining arena of government. An example of this has been the continual agitation for free, safe and legal abortion by Senator Susan Ryan. But for her sole efforts the whole abortion issue would be gladly dropped completely by our male politicians. However one-person crusades would be better replaced by large numbers of women able to agitate and lobby much more effectively.

Some women have seen the need for women's participation in politics but rather than being directly el-

ected to such erstwhile an institution they have favoured 'outside' organisation. One such group is the Women's Electoral Lobby (WEL). This is an non-party, political lobby group whose expressed aim is the achievement of social, educational, sexual and political equality for women. I wonder at its ability to really affect government policy but at least it is a start — it will be interesting to follow the current campaign it is working on, that is making the cost of child care tax deductible.

Other women are working within the various major political parties which all have their women's groups. The gains of these groups have in the past proved to be fairly inconsequential, indeed groups such as the

Liberal Party Women's Group seem decidedly dangerous to the women's cause. Especially when the NSW President of the group comes out with statements like, "If we make a suggestion to the politicians and they agree with the suggestion, then we expand on the idea or policy and then the men take up the battle in Parliament . . . We will not be pressuring candidates or forcing issues." How considerate! This group obviously operates solely along lines of male approval — a very dangerous situation because men have consistently shown their lack of empathy with and understanding of the plight and needs of women and risk the loss of too much should women gain true equality.

Other avenues for affecting policy include such bodies as the National Women's Advisory Council. However the reception and acceptance of its submissions still rests with a male dominated parliament. The only answer then it would seem is for the need of more and more women to enter the political arena and once having reached

the union's membership is women yet not one sits on the union executive. The same pressures that have excluded women from responding to a 'political calling' exist also in the trade union movement. Not surprisingly most policy areas of special concern to women happen to be the union's 'grey' areas — in fact with the case of child-care unions have been quite anti-women in their approach to the whole issue.

A.U.S.: Women's Department

However there does exist in Australia at least one union which I see as a lesson to be drawn from for all other unions and that is, believe it or not, our very own student union — A.U.S.

Before 1975 A.U.S. was unexceptional to other unions in its character i.e. it was very much a male-dominated decision-making body. It just was not the 'done thing' for women to become involved politically either at a campus level or nationally in A.U.S. Those few brave souls who dared break into these male domains found their motives questioned and their values trivialised.

Women frustrated and angered by such treatment began organising.

1975 saw the development of the Women's Department within A.U.S. Rejecting the hierarchical power-conscious structure of most unions the Women's Department adopted and has retained a collective structure so as to involve as many women as possible with the Department and to ensure that the campaigns and publications undertaken by the Women's Department reflect the needs and desires of women in Australian tertiary institutions.

The importance of the Women's Department must not be underestimated. Its very existence acknowledges the fact that women have very real and different needs from those catered to by the usual male-dominated union. The Women's Department of A.U.S. has also been terribly important in involving more and more women to become politically active in student politics. The Department is able to give women the resources, knowledge and experience needed to be able to take an active part in running their own union.

Pre-Women's Department —
1974 Annual Council — of about 200 delegates only four were women.

After Women's Department established:
1976 — the first women president of A.U.S.
— another seven women were full time A.U.S. officers!

A victory indeed and justification alone for the existence of the Women's Department

Thus, in an environment sadly male-dominated A.U.S. — our very own union — is leading the way and showing a firm commitment to the cause of women's liberation and women will hopefully be able to use the skills and experience — benefits of working with such a union — in later life to attack the many barricades barring them entry into the political and trade union movements of our community.

This is vital if women are to come closer to the attaining of true equality and freedom.

Louise.



AND THEY SHALL BEAT
THEIR POTS AND PANS
INTO PRINTING PRESSES,
AND WEAVE THEIR CLOTH
INTO PROTEST BANNERS,
NATIONS OF WOMEN
SHALL LIFT UP THEIR VOICES
WITH NATIONS OF OTHER WOMEN,
NEITHER SHALL
DISCRIMINATION THEY ACCEPT

ANS/NWSC

a position of power not to lose sight of their role as women to help other women. It will only be with the opening of parliament's corridors to many women that our governments can be said to be truly representative of the Australian electorate because women's wishes and needs cannot be represented and catered for by a male-dominated and male-value dominated institution.

TRADE UNIONS

The trade union movement is little different from the political arena in that it too is male and male-value dominated. Indeed absurdities like the textile union exist where 60% of

D-D-D-DYKE STAMMER

the 17 nuns shared a packet of dry soap powder each week
they used sliced cucumber to clean in between their toes
they mixed skim milk crystals with glue for shampoo
but they used dry soap powder for everything else:
to coat their tongues, fasten their robes
polish their rosaries and sharpen their prayers.

it was a blessing to see them in two's and three's
and a rare sight indeed to see all 17 nuns together . . .
like at ba(r) -th times when,
bald and round as new laid eggs
and soft and wet as healthy brains,
they'd slip and slide to m(is)s each other,
to avoid breaking Sister Hood and Sister Spirit,
the two fragile ex-novices
who still took communion as well as communication twice daily
and flushed the toilets with tears rather than wine.

i don't pretend to have any spare knowledge
I'm just a tile on the bathroom floor
and my judgement is often marred by the fact
that suds are ground into both my eyes
by merciless souls and heels . . .
sometimes i'm flooded,
Sister Hood tends to drip
and i can no longer count the occasions
i've observed Sister Spirit bow her way into this room
clutching an envelope marked 'Pow(d)er and G(l)ory'
which she attempts to lose in a plug-hole
where it swells to cause me discomfort and scalding
and her, misery and scolding . . .

Sister Hood and Sister Spirit
'female eunuchs'
in school girl tunics
with second hand (g)loves and ties.

security is just equality with rules. . .

Isabel Pritchett



REE(L) ACTION

she played the cello at the strip tease and i'd stop by,
trip over my tongue in the parking lot with the police watching
i'd watch them back grinning . . .
she treated that cello every night - (right) -
she called it . . . her eyes loved it
more than i loved her, her i's loved it -
i go in - to the toilet first
then sidle on to a chinese woman or t(w)o . . .
run my hands up or down, in and between
the f(r)ont of their fronts, to(o) dry -
i'd take a bowl of ice-cubes to the stage and divide them out
seven for one foot and six for the other, or thereabouts -
she played the cello as the strip teases and i'd stop by regularly -
when they melted i knew it was the end,
the stripper stripped, the cello checked, the floor still drinking
her feet were cool, too cool to drool -
but, one day, i planned to break that cello
with my teeth i('d) saw thru the strings
i'd pile a mountain of ice-blocks between her legs
just to see if she noticed the difference
if she'd shiver - mouth open, head in rhythm, for(e)head rhythm -
i'd even offer to breathe on them - to make them melt -
to m/f-ake her shudder - with my teeth i'd sore thru the st(r)ings
and then i'd play harm-on-eeek-aaah where and when i stopped breathing . . .
she played the cello at the strip-tease and i'd stop by . . .
sometimes i carried her home and it would sulk -
sometimes i did too - sulk - growl - frown - howl - (how'll)
and chew my ankle in t(w)o a bone comb
she could (s)wear in her hair -

sometimes she played my shoulder blade and i yelled 'cuckoo'

Isabel Pritchett



book of clichés

"You're a woman now" Lorna said, with the pride that many mothers feel, when their daughters have their first period. The pride concealing the tears of anger and pain they feel inside, because they know what it is really like to be a woman. Lorna never told me: she knew I'd find out.

Buying my first packet of Modess and a bra fitting, two sacred rituals for initiation into womanhood. Symbolic of the awareness and love of oneself, simultaneous to the first steps into slavery, dependence and oppression. For seven years I staggered and crawled down them, oblivious of manipulation and powerless to control it.

No-one was to know you were menstruating, except your closest girlfriend, otherwise it would become a standing joke and you could be blamed for any unidentifiable smell in the classroom. Menstruation was such a dirty word! You couldn't play many sports because some of the boys may see the blood leaks through these lousy pads and 'they'd know'. If it wasn't enough to smell bad, and be physically restricted in your activities, you also looked bad; puffy and pimples. No wonder boys avoided you in disgust!

As regards to bras, there were many competitions as to whose were the prettiest and whose were, dare I say 'padded'. That was of course 'cheating' when it came to the subtle observations of annual development. The worst thing that could happen was for another girl casually mention that 'someone' was wearing 'falsies', to which the 'someone' was constantly under scrutiny, or maybe called upon to 'prove her innocence'. Many times the 'call upon' meant a heated grapple behind the back of the school to see whether they were 'real'. Having 'big tits' made it hard because I was subjected to more 'grapples' than anyone else. This kind of molestation was casually referred to as the 'normal curiosity shown by the male sex toward the female sex'; an integral part of the growing up process. The necessary conditioning for subjection to exploitation.

By the time I was fourteen, I was conditioned enough to have a steady boyfriend, having the necessary experience in what books on human relationships, call 'petting'. Although I could never understand why having painful lovebites on your neck and breasts and having someone force their finger up your vagina and break that cherished maidenhead was so romantically called

'petting'. However there I was with a boyfriend who not only had a car, but also played in a band, not to mention he was twenty-three years old. Fuck what a ore could a woman want??

He was a strict catholic (although fanatical is more appropriate) but he wouldn't have intercourse with me until I was sixteen. God doesn't approve of carnal knowledge! He wanted to save my virginity for the 'right time' so he contented with reading the preface.

I was subject not only to his passions but the moral guardianship of my parents. The two conflicted drastically. I tried to 'end it all' one day, but I took hay fever tablets. I wouldn't die with a runny nose! I laughed outside of myself and followed it up with the classic 'nervous breakdown'. I cut off my hair because I couldn't hit my parents or my boyfriend. In both cases I would have come out the worst for my 'unwarranted aggression'. I never identified their actions as power games, because it was out of their 'love' for me. Now I laugh.

After a year, the pressure from my parents and the increasing repugnance of knowing that he would soon 'claim' my virginity, I escaped to 'get' another man. My parents approved of him. Why shouldn't they? He was a respectable boy; prospective property heir, who didn't interfere with my schooling. That was most important; go through school first, then worry about 'other things' later. Then I was raped.

Strange that. Nice girls don't get raped!
He took me home from the club and we parked at the quarry. It was so long since I'd been parking. I remembered the embarrassment of having my period when I first went and he never wanted to see me again. Thoroughly disgusted and ashamed. That was three years ago and things had changed; the onus was on fucking. He mounted me, the first of many unskilled jockeys and rode furiously. "Why don't you move?" I cried "That's better, yeah!" Obviously he came home a winner, all over my dress. He drove me home.

Next morning I apologised for my behaviour. "It's hard to be reponsive when someone is raping you."

"She'd fuck anything! Gives good head! Big tits and a tight cunt!" They read extracts of me across the bar. Comparing chapters!



Everyone knew, but I didn't care. I did care! I was a liberated woman wasn't I? Hadn't Cleo propounded that if I fucked a different man each night and not given a damn about any of them, I was liberated? Something was wrong. I hadn't absorbed the theory about not giving a damn! I wanted! I needed! Why didn't someone, anyone love me?

Each night after I'd done my homework I'd subtly make up my face and flaunt down to the pub. Everyone would notice — they always did. The book was on public display 'Waves of anger

disgust, hatred, lust — curious to see who 'she'd get off with tonight!

I drank, drunk. Fought fucked!

No-one knew why, no one cared. I was there, not for sale, but borrowing was permitted; only on short loan however. One night was enough. If I became pregnant no-one could be held singularly responsible for damaging 'public property'.

Cars, toilets, bushes, lounges, floors, motels, pubs, houses, caravan parks. So easily transportable and so conveniently disposable! It was his turn to borrow, but he wanted to share. After all mateship is an honourable Australian tradition. After the third one I realised I cried. I cried a lot.

He was right, we should have used the back of the truck, then he wouldn't have been obliged to give some to his mates. I apologies again. How could anyone have a 'good fuck with a chick who was bawling her eyes out. It made you feel weak!

Their boss took me to the caravan the following night. More advances — my regression. I broke. Hysterical! He hit me. He knew what I was like. The door opened and the blue metal rose to meet my skin; comforting scratches, self mutilation. In the caravan. Sobbing. Hand over mouth. 'You're a great actor! Cynical bastard. I wasn't acting. How could I prove that. Must I always prove myself?

He made love to me because he wanted to give me pleasure. I fell in love with him once. He shunned me for my teacher. She was away. I substituted. I never got over how 'kind' he was. Another man took me home.

It was four a.m. and he took me home on the back of a bike. Twelve miles from home, freezing and so late. He stopped the bike and asked me for a favour. Would I suck him off? Shocked, yet scared I complied. He ripped off my pants and fucked. I cried. We rode home. I kept his helmet. a token of my ingratitude and apologised again. When would I learn?

What I needed was another steady boyfriend to 'settle me down'.

He was an alcoholic, divorced and screwed up. I had someone as degenerate as myself now, even a prospective husband! Sometimes he was demanding and always drunk. My father got him in the end and threw him out of our house and kicked me up the corridor. I loved him — masochist!

My parents realised I must be in moral danger — they were a bit late. He came back and saw me after school one day. I'd been through this before — the same physical act but why did it still hurt; the gutter slide.

So like before I was thrown from one fucker to the next, the corners of the pages were irretrievably bent. I looked for an out, but sunk deeper and deeper. Nobody listened, they all talked.

I was leading a double life. No it wasn't the type you see on T.V. about women who work as clerks by day and are spies by night. I was the cliched intelligent and respectable school student come 'town mol'. The trouble was I couldn't really be a cliché. I felt! I gave! I took!

Finally I left home, believing my salvation lay in that wonderfully educational institution; university! It certainly was educational but hardly wonderful. My naivety didn't allow me to think that university housed people who were just as exploitative and cruel as those I knew in my home town. Again I found out. However I had advanced one step towards enlightenment and thought about the politics of rape. Disillusioned I fell into a few more love affairs. I floundered. He split and I took a knife;

real contemplation of suicide or was I still screaming 'love me, need me;' It was obvious, I couldn't hide from me any more. We were playing pretty fucked games — with a lethal weapon, my mind!

I met Lorna and that was the beginning I loved her and she loved me. I can love now. I was finding me and liking it. I'm not happy; I be happy, I be sad, and so it goes on. I'm not satisfied; don't live in a beautiful world. It's fucked, but it's the only one I can get into at present. I still suppress, but everyone needs defences; we're all vulnerable. Analysing my gut feeling, analysing my politics. I'm aware, myself, men and women that I love without demands or fear.

I possess the book now and read what ever chapter I want. Pages get sometimes ripped but with a little help from my friends and myself they are repairable.

Black Rose.



THE HARD WORD

We're not GIRLS or LADIES

We're WOMEN
and proud to be called women.

How can we Eradicate Sexist Words in English?

Language reflects culture, and in this case, sexist attitudes which are indicative of women's inferior social standing. This is the assumption this article is based on. — We're not trying to prove that society is sexist by showing that language is. The former is taken for granted, and then its reflexes are examined in language. The hard evidence lies in the kind of words (exemplified above) which serve to objectify women by their sexual characterisation.

The Exclusionary Tactic Principle
A second source of linguistic sexism lies in the use of so-called generic terms such as *mankind*, *man* and the use of the *he*, the third person singular pronoun, as well as the hundreds of compounds denoting professions and jobs that end in *-man* such as *chairman*, *postman* and *layman*. These terms are used 'by convention' (as traditional grammarians might inform you) to include supposedly both women and men in their meaning. A quick reference to the Oxford English Dictionary confirms this widely accepted dictum:

man 1) human being, individual of genus homo

Our counter claim is that, in reality, (i.e. actual usage) women are excluded by the use of these terms. They serve to reinforce women's invisibility in every domain of society.

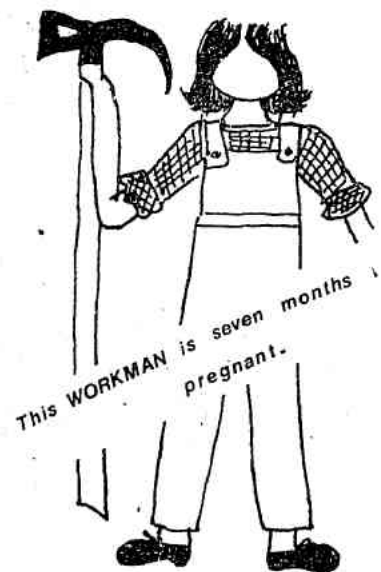
Male until Proven Otherwise — the Generic Man-Trap

Men are considered the norm and women, the deviation in language too. The chameleon nature of these supposedly generic terms becomes obvious when after the first, presumably generic, instance of a word like *man*, there is a quick deterioration into its other sense as a 'male person'. e.g.

"Man is the only primate to commit rape."

"Man's vital interests are life, food and access to females."

Man is a unique example of a word that includes the concept 'woman' in one of its senses, yet excludes it in another. The resultant ambiguity serves only to ignore half of humanity. If *man* was truly generic we should be able to say



I'm not a chick, chick-a-chick, chickadee
I'm not a bird, not a lay, not a lay-lady
Not a slut, not a tease,
Not a one-night squeeze.
I'm not a girl anymore, not a girl or a
whore.
Not a pig, not a witch, not a rank-
smelling bitch.
Not a cat grey at night, nor a nice tart
to bite.
Not a bag, not a sow, not a hag, not a
cow.
Call a spade, a spade,
Not a dirty old spade.
I'm not a baby, a babe or a poor old
maid.
I'M A WOMAN.

*Sticks and stones may break my bones
and names may sometimes hurt me.*

Most people are now aware of the fact that there are some words in our language which put women down, and the onus is on the individual to avoid these most blatant forms of sexist language in the hope that these attitudes will no longer be perpetuated. Most people, however are not aware of just how pervasive and long-standing sexism IS in language, of how women consistently keep themselves in their inferior place by the way they speak, and how both men and women carry on our history of patriarchal oppression in the choices they made to describe and categorize women. Moreover these words are not simply a matter of a few isolated occurrences but a feature of the language system.

Over the last six years, a number of studies have been undertaken to test the hypothesis that there are certain regular differences in male and female speech. Whilst some of these are more enlightening than conclusive, they all point out that there are some intonational, lexical and syntactical patterns which are reserved for women and which sound incongruous when used by men.

Don't be too polite, girls!

Much of what is typically women's language — intonation patterns which may communicate uncertainty, hesitancy, indecisiveness and subordination — is language destined to keep woman in her place. Women are not encouraged to communicate forcefully, instead we are rewarded for being if not quiet, then polite.

Speech is one thing in which women are allowed to be superior, since it's one means of showing status, whereas men, traditionally, can do this through their occupation. Whilst men are the guardians of our society, women are the guardians of our speech, being on the whole more grammatically correct, and employing more hypercorrect and hyperpolite forms of speech. This was found to be typical of any group of women compared to men of the same age group, social class and ethnic background.

Teachers of English as a second language, noticed that when male foreign students used certain intonation patterns, and certain syntactic devices, their speech seemed incongruous and more befitting to a woman than a man. Women tend to have a wider range of pitch than men, using more contrastive intonation patterns. One inference that can be drawn from this is that women need to use more contrastive, accentuated intonation patterns in order to get attention. Men are usually listened to, women are more usually discounted.

Men mainly end an utterance on the lowest pitch: level and use final rise in pitch for special effect such as deliberation and of course for interrogative sentences. Women more commonly use the hesitation pattern: e.g. Well, I studied. The fact that women often use the interrogative pattern in a declarative utterance, could reflect women's lack of confidence — the rising intonation pattern implicitly asking the speaker 'Is this right?' instead of using the lowest pitch level that connotes 'This is right'. This intonation pattern is frequently remarked upon by British and North American English speakers as a feature of Australian women's speech. Women more commonly use tag questions which state quite blatantly this uncertainty and need to ask for confirmation. e.g. War is terrible, isn't it?

We're shameless hussies and we don't give a damn!

In the beginning man created slang

The language used by men to describe and discuss women reveals much about male fears, attitudes and prejudices towards women. This language also serves to perpetuate and reinforce negative attitudes to women.

There are many examples of terms used to describe women as having once been neutral or positive, then gradually acquiring negative connotations, for example words describing kinship and social rank. There have always been more negative words to describe women than men. Notably, the supposedly equivalent terms for men have not degenerated into such pejorative epithets. After conducting a study into this semantic field, Muriel Schulz (1975) found that there were at least 1000 words in English meaning 'whore' but only 65 meaning 'whoremonger'.¹ Moreover, the former set of words is constantly expanding.

The asymmetry in the fates of words used for men and women is clear in the terms for 'old woman' and 'old man':

OLD WOMAN	OLD MAN
hag, frump, witch	geezer, cogger
dance, bag, crone	duffer, goat hen.

The terms for 'old man' are more mildly jocular than negative. Similarly, 'lord' and 'lady' once exclusively referred to people of high social status. Now, any woman can be referred to as a lady, whereas to refer to a man as a 'lord', still carries the positive attributes. Although the latter use of 'lady' could be considered a democratisation of the concept, it arose as a euphemism when 'woman' became a tabu word in Victorian England, as 'woman' had derogated to mean 'prostitute' also, during this period. While *lord*, *father* and *king* have all been exalted to mean 'God' (God is male, after all), the corresponding female terms have all meant 'prostitute' at one time or another in their history, not only *lady*, *mother* and *queen* but also *sister*, *aunt*, *princess* and *daughter*. *Sir* and *Master* are still used as terms of courtesy, but *Madam*, *Miss* and *Mist-*

ress have all derogated — a 'madam' being in charge of a brothel, a 'miss' a 'prostitute' and a 'mistress' as a 'woman with which a man habitually fornicates'. . . 'Wife' was used as a euphemism for 'mistress' in the 15th century. Similarly, compare the divergent fortunes of *governor* and *governess*, *courtier* and *courtesan*.

'Housewife' still retains its original meaning, but its derivative 'hussy' means a lewd, brazen woman or prostitute. 'Sweetheart' in the 17th century meant a woman loved illicitly, but has since ameliorated.

'Tart', once a term of endearment, derogated to 'woman of the street'

'Peach' once meant just an attractive woman but deteriorated to mean a promiscuous woman.

'Floozy' an attractive but uncultivated woman, changed to mean a promiscuous, flirtatious young woman.

'Hag' — once a witch, derogated to 'ugly old woman'

'Bat' — a metaphor for a prostitute — a woman who comes out at night — derogated to 'unpleasant, unattractive woman'

Other words have acquired degrading connotations with sexual undertones: 'cow', 'drab', 'slub' and 'trollop'

'Whore' — once a polite term, derogated to a sexual term of abuse.

'Harlot' — once a friend of the other sex, changed to mean prostitute.

'Wench' — 'a child of the other sex' derogated to 'lewd woman' but has since ameliorated.

'Cat' — 'a person who scratches like a cat' narrowed to mean a spiteful woman.

'Dog' a woman inferior in looks'

'Pig' — 'a woman with sloppy habits'

'Sow' — 'a fat, sloppy woman'

Often metaphors and labels have wide reference when applied to men but when applied to women narrow to a sexual reference, e.g.

a professional man — a member of one of the respected professions.

a professional woman — a member of the 'oldest profession'

a pirate — one who infringes the rights of others or who commits robbery on the high seas

a female pirate — an adultress who chases other women's men

a tramp 1) man - a vagrant

2) woman - a prostitute

Why have many terms describing women derogated?

1. Men think of women in sexual terms irrespective of the context.
2. Terms for 'prostitute' have come from euphemisms — a reluctance of men to call a spade, a spade. Also some terms for 'prostitute' have come from dysphemisms, showing contempt. ('pass away' — euphemism, 'croak' — dysphemism)
3. Pejorative terms for women are powerful labels by which an in-group stereotypes an outgroup. The prejudice that men feel towards women is reflected in the denigration and the gross overgeneralisation these terms convey.
4. Men recognize that the male is biologically inferior to the female. — Girls mature earlier physically and mentally and are healthier in their early years and have longer life expectancy than men. Anxiety about this inferior position prompts male hostility.
5. Man's fear of woman is basically a sexual fear, so that is why so many terms have sexual connotations.

Since it was not women who began to use these epithets for one another, how do we name ourselves, since names, whether personal or general, are symbols of our identity.

ON WOMEN : or How the Words We Use, Perpetuate Sexist Attitudes towards Women ...



HILARY.

VERNA

"This newsman is 7 months pregnant."
"My brother married a spaceman."
(assuming a heterosexual marriage)
"Man, being a mammal, breastfeeds his young."
which are unacceptable if not ridiculous.

There is a feeling of discomfort about using pictures of women to illustrate material on the subject of 'mankind'. For instance it is highly likely that a textbook on prehistory will illustrate a chapter entitled 'Neanderthal Man' with a facing picture of a male, again, negating the use of 'man' or 'mankind' as a generic.

In fact, a test conducted in 1972 with students at Drake University in the U.S.A. showed that they reacted to English generics by conceptualising what they referred to as males.¹ 150 students were requested to illustrate chapters for a new sociology textbook with headings such as 'Social Man', 'Industrial Man' and 'Political Man', while a further group of 150 students were asked to select appropriate pictures for a corresponding set of headings: 'Society', 'Industrial Life' and 'Political Man', while a further group of 150 students were asked to select appropriate pictures for a corresponding set of headings: 'Society', 'Industrial Life' and 'Political Behaviour'. Predictably, the first set of students portrayed these themes by pictures of men, predominantly white males in positions of power and influence — in the researchers' own words: 'A sort of Norman Mailer ideal self is evoked by the use of the word "man". 'Behaviour' and 'Life', however, seem to evoke more comprehensively human images where people are portrayed.'

If a woman astronaut had been first to land on the moon's surface, would the newspaper captions have been 'First Man on the Moon?'² Surely not. The use of *man* to mean 'male human being' predominates and renders its other usage misleading. English is already a unisex language — a male language. We, as women, demand the right not to be called *men*, to be no longer subsumed under the label 'man' and then forgotten. 'Man' is irretrievable as a true generic. The problem of generic terms can be easily solved without having to resort to coining new words for the concept of 'mankind'. Other words such as 'people' and 'person' can be used or paraphrases that don't need to use the word 'man'. e.g. 'politics', 'politicians' or 'people in politics' rather than 'political man'.

Feminine Stereotyping in Language

For compounds in English with the ending -man, already in widespread usage is *chairperson*, *layperson*, *handyperson*, *salesperson* and *spokesperson*. Of course, there are objections that these compounds with -person tend to be too long and

clumsy, but the fact that women are included in the referents of these words must override such minor drawbacks.

Many other terms denoting agents (doers) can be selected in preference to -man compounds such as *worker* instead of *workman* and similarly, *newsreader* and *weather forecaster*, instead of *newsman* and *weatherman*, with the increasing awareness that women fill these roles too.

Nevertheless, it's probably true that often people unconsciously think of men when they hear words such as doctor, lawyer and engineer. However, this is not due to the actual forms being overtly marked as male or female in this case (e.g. author — authoress; nurse — male nurse — where the latter word in each pair is overtly marked for gender). Yet, neither is it due to anything intrinsic to the meaning of the word which could indicate gender such as examples like mother—father.

Consider the standard joke that shows up this prejudice in thinking (not language) that is based on traditional role stereotyping: (Try it on your friends and you might be surprised at how often they are bewildered by it.)

A father and his son are involved in a car crash. As they are being taken into the hospital from the ambulance, a doctor comes forward, recognizes the boy and cries out: 'My son is dead! What is the relationship between the doctor and the boy?'
(Answer at end)

In the U.S.A., publishers are becoming aware of sexist language and are taking steps to change this with the issuing of non-sexist guidelines for writers. The latest edition of the American Heritage School Dictionary is an example of this new enlightened approach by the establishment.

Where English does not exclude women, it stereotypes them as feminine, weak and inferior. Dictionary definitions are a prime example of this. However, after finding that in children's books, men outnumber women seven to one and boys: girls two to one, the editors of the A.H.D. chose a course of positive discrimination and formulated definitions with examples that did not fit the traditional mould. e.g.

'She has brains and courage' rather than 'He has brains and courage.'

The Adam's Rib Syndrome

In the 18th century, the use of the -ess suffix to denote women's occupations became popular. Perhaps this also reinforces our conceptualisation of *doctor*, *lawyer* etc. in terms of maleness, by analogy to author (vs authoress), poet (vs poetess) and so on.

-Ess is a diminutive suffix derived from French, and like the biblical story, the female term is derived from the male one through the addition of

this suffix. Women are denoted by the marked form in such pairs e.g. actor — actress, and once again, this exemplifies a set of words reflecting maleness as the norm.

Beware of Diminutives !!

Diminutives are forms of words that are used to express a feeling of affection that one person holds towards another person, usually a child or a

woman (or even a thing). The deterioration of terms of affection for women to mean 'prostitute' or the like — 'peach', 'tart' etc. was exemplified earlier on. Diminutives do diminish — they diminish a woman's status, they trivialize and they erode a woman's right to be considered a full person. Beware of the -ie or -y suffix as in Suzie, Pattie, Joey etc. Other pet names such as Dolly, Molly, Kitty and Biddy degenerated to mean 'prostitute' as well in earlier times.

Similarly the use of the -ess or -ette ending on words for occupations that are otherwise not marked as male by their surface forms belittle a woman's status. Consider the label *suffragettes* for the women who fought for the right of all women to vote, early this century. Apparently, they weren't considered serious enough to be called *suffragists*.

There is a marked difference in effect between
Sylvia Plath was one of the greatest { poets
(poetesses
Surely the latter diminishes her status in terms of the underlying comparison (to all poets in the first instance, but only to women poets in the second). It's not necessary to use feminine endings. — women are poets, actors, authors . . . Neither is it necessary to use titles such as *lady doctor* or *woman lawyer*.

Women are not a Separate Caste SHE and HE

Typically in European languages there is no generic pronoun including the meanings 'she' and 'he'. Moreover neither does 'he' mean 'he or she' when used 'generically', according to supposed convention. Rather it implies 'I am not thinking of this person as a woman' when used in such a way.⁴

Many attempts have been made to overcome this problem, mainly by inventing a new term. For example, a commune in Virginia, U.S.A., adopted *co* as the new 3rd person unisex pronoun, retaining *he* and *she* as well. It is used in their newsletters. e.g. 'Everyone takes *co* turn at sharing work.'

Other suggestions have been —
tey, E and he'er
However, the coining of new words is unlikely to come into widespread usage. It's better to look into the resources of the language and choose an alternative way of getting around this accidental gap in our vocabulary.

The easiest solution is to use 'they' as it has been in usage in this

sense for many centuries despite the grumblings of purist grammarians (because it's plural) and the prescriptive rules in our English textbooks to that effect. Even though the use of 'he' is tantamount to excluding any possible reference to women, this was apparently viewed as less of a violation of grammar rules than the substitution of 'they' for generic 'he', which we are proposing.

Most Australians would use 'they' in a generic and singular sense in everyday kinds of communication:

"If anyone wants a ticket, they can buy it from me."
"Everybody's gone into town, I don't know when they'll be back."

(N.B. Anyone, everybody, each, everyone etc. agree with singular forms of the verb, so strictly speaking should not be followed by *they*)

The dialect of English spoken in the Ozark Mountains, Missouri has extended the use of 'they' even further:
"The child fell out of the tree and hurt himself."

The use of 'he' we are objecting to is commonplace. It occurs in newspapers, books, journals and conversation as a matter of course, yet it is so easy to avoid, and in so doing, women can be included. The following passage from a book on politics has been altered along the lines of our proposals without a great deal of effort required to change it:

The anarchist is above all a person (*man) in revolt. They (*he) reject society as a whole along with its guardians. Max Stirner declared that the anarchist frees himself (*himself) of all that is sacred . . .

It's important to realise that in using popular sexist language, we're perpetuating women's inferior place and self-image. If we can collectively make an effort to elevate our status in the sphere of language by avoiding language that stereotypes women as inferior, and work out viable alternatives, then maybe this will help us to become more conscious of role stereotyping which is more fundamental to women's oppression and which language can't change.

Answer to Riddle:

Just in case you were thinking 'grandfather' was the answer, it should be obvious from the context of this discussion by now (although not many people realise it!) that the doctor is the boy's mother.

Acknowledgements:

1. Muriel Schulz (1975) "The Semantic Derogation of Women in *Language and Sex* ed. Barrie Thorne & Nancy Henley. p.72.
2. Miller Casey and Kate Swift (1975) *Words and Women* p.21
3. Thanks to Tamsin McDonald who suggested this one.*
4. Thanks to Cliff Goddard for discussion on this point.

Women Organised

Women on Campus

Firstly, of course, is the Women on Campus group. We are an active group of feminists whose meetings are informal, and run on a collective basis. The interests of the women involved are wide, which is reflected in the wide range of activities undertaken, but we are all drawn together by the realization that we live in a patriarchal society where most things are controlled by men, for men, most often not taking women's needs into account.

This is equally true at A.N.U., and we realise that changes that will benefit women are only brought about by action, and we share our experiences of what it is like to be female on campus.

Women on Campus is therefore a contact group for women wanting to become involved in women's issues, a contact for other women's groups, such as the Women's House, and support group where women can meet other women with similar interests and outlook. So far this year, Women on Campus have participated in the International Women's Day Rally and concert, in the protest against the Lusher Motion and held several stalls on Wednesdays. We have been working all term for a Women's Room which we hope will be open soon. It will be situated in the Union Building, next door to the Community Sister.

The room will serve as a refuge for women to sit down and relax with a cup of tea or coffee and perhaps read some of the literature on women's issues that will be kept there, or meet other women.

There will be an extensive range of pamphlets, magazines, books and posters, serving as a women's resource centre. Women on Campus meetings and records will be kept there, along with a notice-board featuring current and future happenings.

At the moment, the notice-board is outside the women's toilets upstairs in the Union Building which has on it details of activities that you might like to get involved in.

In the future we hope to hold a discussion and film on the need for child-care, and are planning to set up a Friday night creche in conjunction with the Union Board, possibly in the Music Listening Room. The service will be free to all students, and lower income groups. A program of women's films is also planned for third term.

Health and Welfare

Margaret Evans and Leila Bailey at the Health and Counselling Service have been holding two women's discussion groups during first semester on Wednesdays between 12-2 pm. The groups are small so that women can get to know each other well and women can feel free to discuss anything they like — politics, feminism relationships, University experiences, — the ball's in your court, so to speak. They proved so popular, that it is hoped there will be two more groups next semester. So if you are interested, contact the Counselling Unit in the Health Centre.

Women are reminded that Pat Sorby, the Community Sister is especially interested to help with your health and welfare. Pat's office is rooms 119-120 near the meetings room in the Union Building. She is available in the late afternoon, until 6pm. Her phone number is (49) 4586.

Child-care

There are three creches presently operating on campus. The R.S.A. Family Day Centre operates from "The Cubby House", 15 Lennox Crossing. They offer full-time care, at \$25 per week, and also part-time, hourly and after school care. Subsidies are available to those in need. Their phone number is 49 2000.

The Child Care Centre at Lennox is open from 9am till 5pm and offers full or half day child care. The cost is \$34 per week for children over 2, \$37.50 per week for children under 2 and half price for half-day care.

However, there is a waiting list of over 100. Their phone number is

Parents on Campus runs a co-operative creche at Balmain Cres (phone 49 4113). Trained nurses and a pre-school teacher are employed, however parents must contribute half a day's help per week. The cost is \$1.50 for four hours of 5 sessions per week. The service is designed for under-graduate students, who make up 80% of the members.

The need for child-care is so great, another creche is to be opened at Old Lennox, but in the meantime the group is facing great difficulties.



A.U.S. Women's Department

On a wider student political level is the A.N.U. Women's Department. The Women's Department is necessary because in the past, student politics in general, and A.U.S. in particular had traditionally been a male dominated structure. It not only excluded women's issues from the A.U.S. political arena. The Women's Department organises autonomously so that it can be critical of the Union and how it operates. The Department raises women's awareness through disseminating information, posters, speakers etc. and holding conferences, such as the recent Politics of Abortion Conference.

Canberra Women's Centre

The Canberra Women's Centre — at 3 Lobelia Street, O'Connor is the headquarters of Women's Liberation, Women's Electoral Lobby, Abortion Counselling Service, Women's Refuge Committee, Rape Crisis Collective and Lesbian Group. The Centre provides a meeting place for each of these groups and also for any other interested groups of women such as Health Discussion Groups, Self Help Health Groups, Childbirth Education, Education Action Groups, Child Care Action Groups etc. It also provides a drop-in centre, Women's Information and Health Counselling Service, a workshop for printing and silk screening, a library and feminist bookshop.

There is a Collective House Meeting on the second Wednesday night of every month which is open to all interested women. The meeting is held to initiate various campaigns concerning women's rights and to review the policies and direction of the Women's Centre.

For more information call at 3 Lobelia Street, O'Connor between 9.30am-1.30pm each week day or Tuesday and Thursday evenings between 7-10pm, or ring 47 8070.

The Shopfront Information Service

This Service is run by the Office of Women's Affairs, and is situated on the ground floor of the C.M.L. Building in Darwin Place. The idea is to give women a greater access to government than is presently the case, because of the patriarchal nature of our society. The shopfront offers the opportunity for women to make their views known about government programs that will affect them. Ideas and comments provided by women are intended to help the Office of Women's Affairs advise the government on strategies to meet the special needs of women, throughout Australia.

Women's Information and Health Counselling Service

WIHCS is an information and health counselling service for women in the local community, supplying advice and information via telephone or personal contact. The service also acts as a referral body to other organisations both local and national, for further information, advice and counselling.

The major areas in which the counselling service can provide information and advice are:

- women's mental and physical health problems;
- women's social welfare problems and those of their children
- referral to doctors and lawyers who are especially sympathetic to women's difficulties
- referral to other health agencies (e.g. Family Planning Association, Abortion Counselling Service, Rape Crisis Centre, Women's Refuge and Pregnancy Testing)
- referral to governmental departments and agencies (emergency housing, social welfare, legal aid and marriage counselling)
- community support groups (single mothers' association, pregnancy support service, childcare facilities and homebirth associations etc.)
- conferences, seminars and public meetings of particular interest to women
- access to journals, periodicals and books located at the Women's Centre in the Feminist Book shop.

WIHCS is run by a collective of women, who work on a volunteer roster basis, including single mothers, students, unemployed women and some women trained in psychological counselling.

The service is located in the Women's Centre at 3 Lobelia Street, O'Connor and can be contacted by telephone on 47 8070. The service operates during the following hours:

Mondays to Friday 9.30am to 1.30pm
Tuesday, Wednesday and Thursday 7pm-10pm
Saturday 10am to 2pm

Outside of these hours, there is a 24 hour voca system which gives callers the hours of WIHCS and emergency telephone numbers.

So, if you have a problem or would just like to talk to other women, don't hesitate to ring on 47 8070 or call into the Women's Centre.

Self Defence

The Sports Union is offering a course in self defence for women. Women without the knowledge and skill to defend themselves are very vulnerable, and threatened by potential rape and violence situations, which results in a severe restriction of their lifestyles. However the range of self-defence situations covered in the course are more than enough to enable women to adapt and respond to any situation instinctively. Training times are Monday and Wednesday 7-8.30 pm. Contact the Sports Union, or ring John Solomons on 52 5811 if you are interested.

2XX

The Women's Radio Collective at 2XX has a number of programs especially of interest to women.

They are —

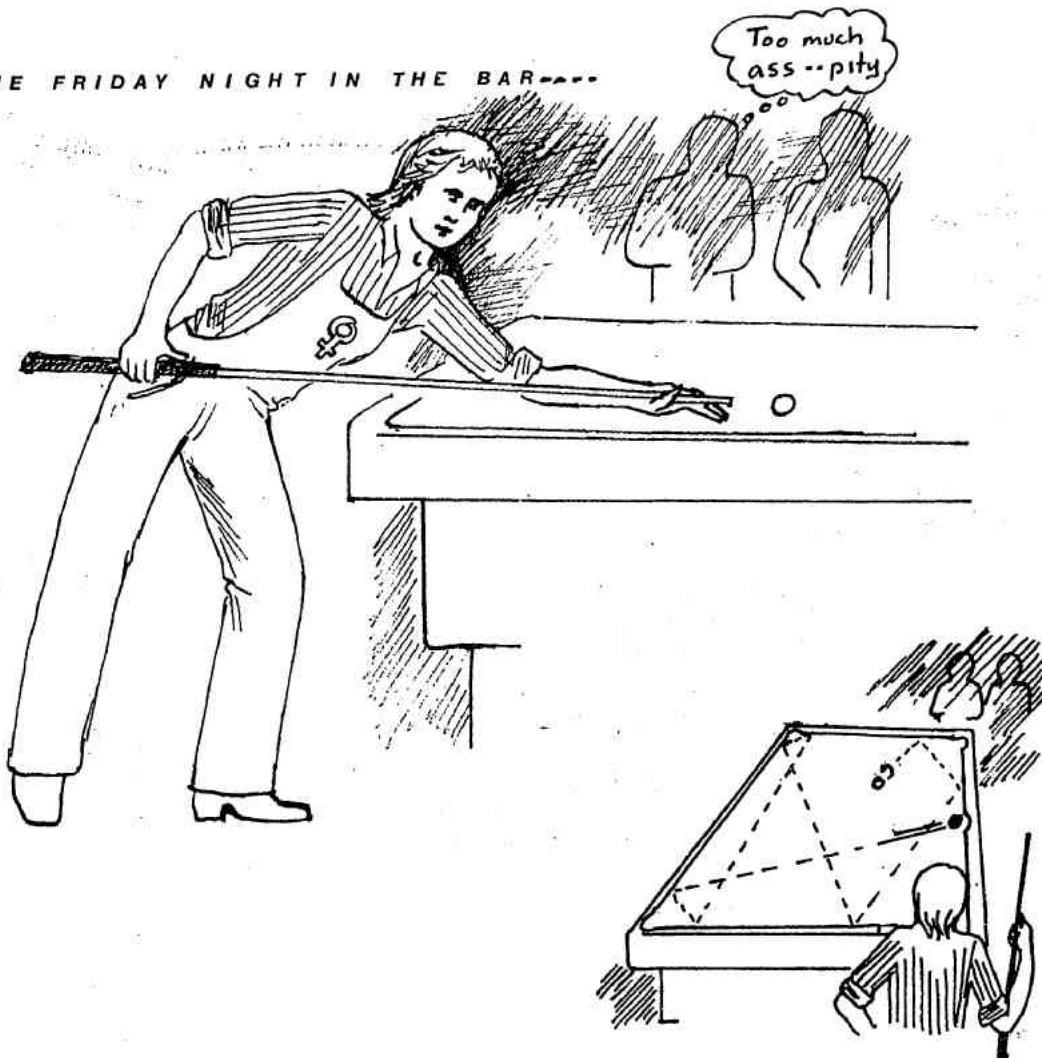
Monday	Sunset	4pm-6.30pm
Wednesday	Interchange	9am-12am
Thursday	Kaleidoscope	2pm-4pm
Sunday	Fantasy	2pm-4pm
Zelda	Monday	10.30am and
	Sunday	2.30pm

And if you have a problem, query or need that is not covered by anything above, don't hesitate to contact Sandy Tiffin, S.A. Welfare Officer, (C/- S.A. Office).

Sandy Tiffin for
Women on Campus

'WHAT! THERE ARE LESBIANS ON CAMPUS?'

ONE FRIDAY NIGHT IN THE BAR----



'SO WHAT'S NEW???'

- But what are they like?
- God knows, what are heterosexual women like? A lesbian is like any woman, the only thing we *all* have in common is that we choose to love women.
- But what are they *like*?
- That's the point, we're not like anything in particular - the 'Prototype - Dyke' just doesn't exist!

SHIT!!!

Why is it becoming so hard to write this article? We are just two 'pretty average' lesbians sitting around, having just stuffed ourselves with Chinese take-away, trying to come up with a brilliant literary piece on lesbianism. But it is becoming impossible in the first place, to merely agree upon what that word really means (and hence the above attempt at an I.S.A.*)

So temporarily giving up on that one, we started wondering what happened along the way to bring us here now telling you all this (that is, apart from the over consumption of Chinese take-away).

One could always blame the halls and colleges since most of us at some stage, did our time there, but it was soon evident that we didn't quite have the right sense of application to 'make it' in these bastions of hetero sexuality. And so came the time to move out - though not before we had been convinced that we were the only women on the entire campus with this unfortunate predicament. We weren't of course, and the 'sad predicament' was soon replaced by more of an uncanny suspicion that we didn't really give a stuff about all that anyway.

Not bad luv ---
for a woman, that is!



PETER THE CHEF'S LEBANESE RESTAURANT

It is too late for many of the people who read this year's Orientation Handbook with its two line entry on Peter the Chef's Lebanese Restaurant which ran: "super cheapo and good if you can tolerate Peter screaming at his poor waitresses." I beg to disagree.

I bet that half the Canberra population now know that this restaurant is the greatest rip-off around. The last time I went there someone had crossed the \$3.50 minimum charge and written \$35 above it. That was no exaggeration. Peter's opening line is: "You never had Lebanese food before? I give you a bit of everything" He is as good as his word. The unsuspecting gets a bill with five or six main courses per head on it!

After being flabbergasted at the bill the first time, laughingly comparing my experience with that of others, and swearing I'd never go back again, I somehow ended up there a month ago. I made it clear to Peter that I *had* been there before, that although it was very kind of him to offer I'd still just have *one* main course, and got out pretty reasonably. (If you consider his one-man-act as a floorshow, then the night out is indeed cheapo). However, it was an awful feeling

to sit there at one table and watch the customers at the next table fall into his trap. One elderly couple ended up with nine dishes between them, and when we left the old man was walking up and down on the pavement outside the restaurant, covered in perspiration. He told us he was trying to work up an appetite which had considerably diminished after only three main courses. (His wife had given up after two). I wonder if he ever got through them.

Well, if you do know the ropes, Peter's Restaurant is *reasonably* cheap and great entertainment. By the way, don't feel too sorry for the waitresses he screams at - they never stay for longer than a week. Two final words of warning: firstly, don't buy his take-away food. My beautifully tied up and packaged *baclava* turned out to be one cubic centimetre in size, and tasted like a stale and glucose-saturated sausage roll. Secondly, don't buy the "specials" - they are downright stale, and the special price is invariably exactly the same as the standard one in the menu!

Rebecca Gauci



It was one thing to realise this - it was quite another to realise that one might be a--- a--- well, maybe just bi-sexual, certainly not one of *them*. They were butch and mean and tough - it was no bloody wonder that 'they' were a silent and invisible minority, they just did *not* exist. Coming to terms with that image has never really been a part of any lesbians' so called 'coming-out', coming to terms with yourself as a women-loving woman and then finding others who had gone through much the same as you had, has always been a part.

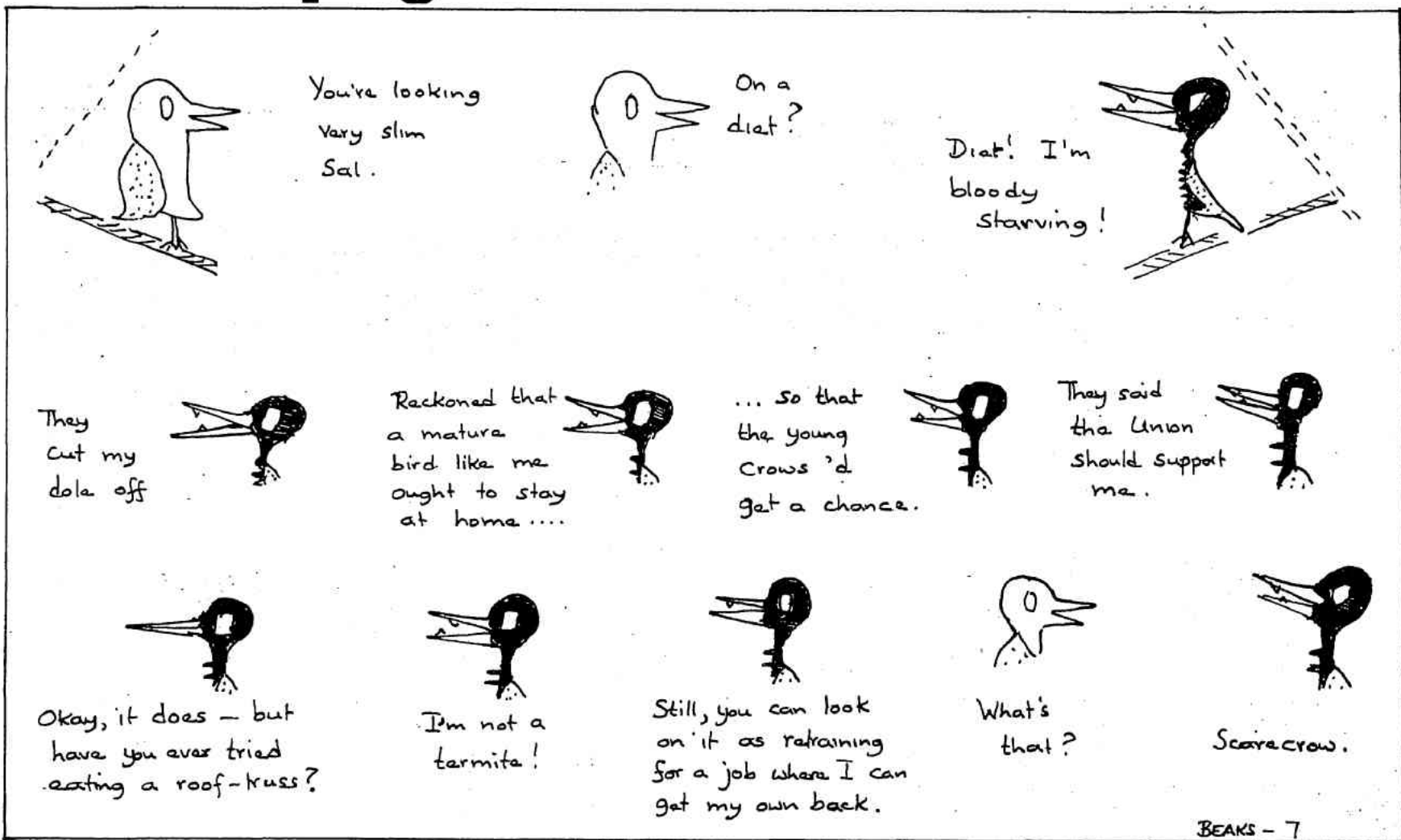
It was not really easy for any of us, but we realised that all our best friends were women anyway, that we wanted to spend most of our time with women, and the greatest revelation of all, we realised that it was O.K. to feel like this - in fact it was *great* to feel like this!

It then became a matter of time before we opened up to our best-friends, and chose to spend most of our time with women, either in the women's movement, the bar, around the common rooms in the halls, in sporting teams, at the Women's House - just anywhere where women could enjoy being in each other's company.

Women who love women are everywhere. A hell of a lot of them are lesbians - and proud of it!

* I.S.A. - Ideologically Sound Analysis.

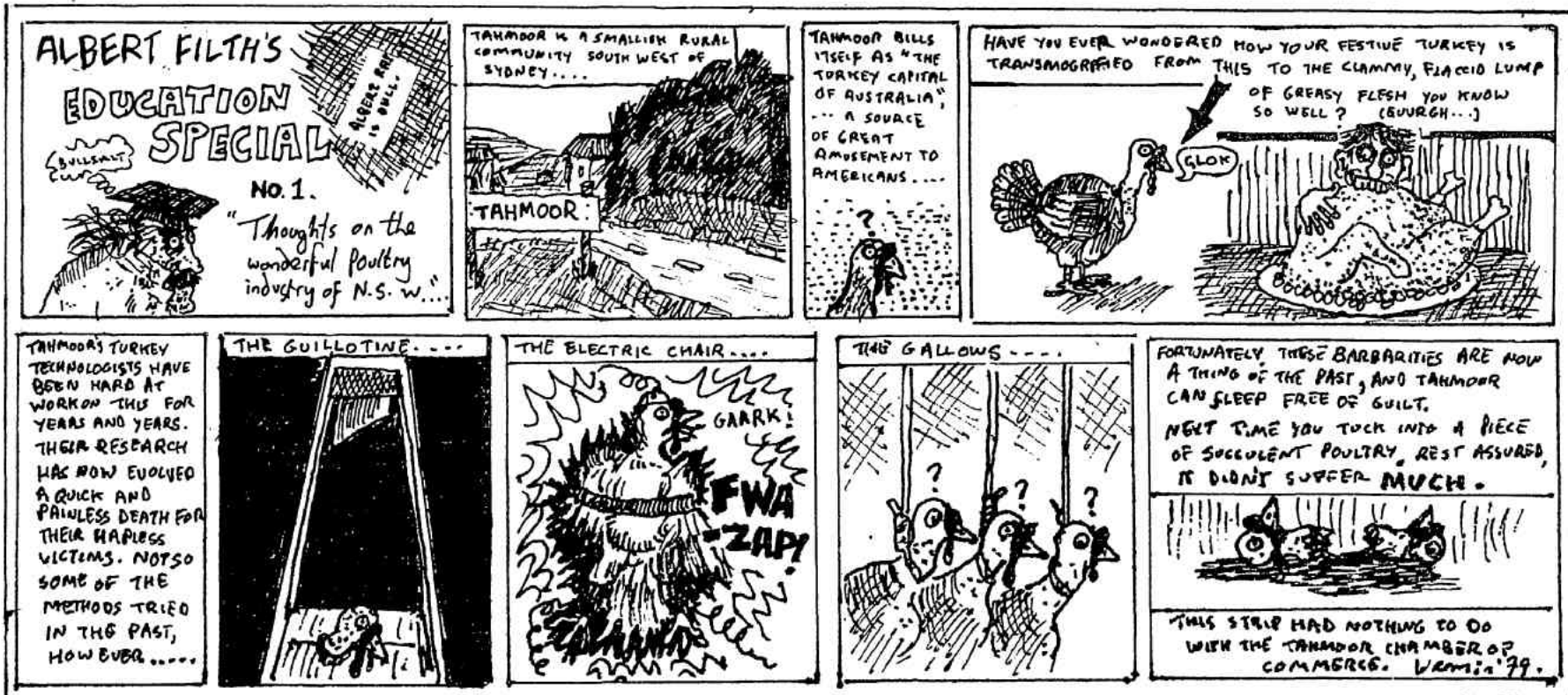
Humour page



THIS WEEK'S MYSTERY PIC QUIZ

Can you name the key individuals in this picture?
What are they doing?

Answers can be found on page 2.



"stories of her life"

An Anthology of Short Stories by Australian Women. Edited by Sandra Zurbo, Published by Outback Press 1979.

It is quite difficult to review an anthology as there are so many different styles and themes packed into the one book, not to mention the good and the bad stories. *Stories of Her Life*, however, as a general piece of work, was very enjoyable. Apart from this, the anthology is a great achievement in that it has provided, for many women across Australia, the opportunity to share their work with others. It is not very easy to get short stories published in normal circumstances. Zurbo should be congratulated on her achievement and thanked for the opportunity she has provided.

Stories of Her Life illustrated some rather sad facts. As Zurbo says in a letter to the editor of *Mother I'm Rooted*, Kate Jennings, "In five hundred stories, there were only three which were explicitly about sex and there were only a couple about work. My own is no exception. We still seem to relate to ourselves primarily as mothers, wives, lovers, bleeders, the-one-who-takes-care-of-others."

One story which is really worth mentioning is *Coloured Cutouts* By Leila Rodd. This story depicts the confusion, embarrassment, and even shame of an 11-year old girl who is going through her first experience of menstruation.

The girl, Meg, goes to a catholic school and it is at school where she first notices the bleeding. She is confused and embarrassed all at once because she only vaguely knew about menstruation and thought it only "happened" to older girls — — — not herself and her friends, or the nuns. Amongst her friends it was nearly considered a sin so she could not tell anyone.

Embarrassment and shame was increased through Meg's mother's behaviour. When Meg told her mother, the facial reaction was one of distaste and she didn't even take five minutes

to talk to her daughter. Instead she was told to go to her bedroom and an aunt was called to 'help' her.

The whole experience for Meg was humiliating. She clogged up the sewerage which meant she knew her father knew of her condition; she didn't like that idea. Her mother wouldn't talk to her and only gave her books on 'Girls growing up' which Meg really didn't understand anyway. On top of it all she was ill. She knew she was growing up, but to Meg this meant staying at home; no more playing. Meg could not comprehend that this was the beginning of a cycle which would last for 30 to 40 years.

Coloured Cutouts illustrates, very successfully, the unpleasantness some females have to go through as well as the restrictions caused by the biological fact that females are the ones who have babies. *Coloured Cutouts* also successfully illustrates the feeling of filth some women have about their bodies.

Overall, *Stories of Her Life* is a very enjoyable and worthwhile book to read. I recommend it to both males and females.

Beth.

'mad max,' a review



I had heard that the film "Mad Max" was good, so I went along to see it. After about the first ten minutes I had decided otherwise.

Photography wise and stunt wise the film was quite good, even though it was Australian made, but apart from that it was one of the most revolting films I've ever seen.

In the first five to ten minutes three police cars, a caravan, a private car and a police bike were written off. Apart from that there was a really lovely toddler standing in the middle of the road with two cars bearing down on it at incredible speed. At that stage (it was only the introduction to the movie) I was getting ready to walk out, but (deep sigh) the child was not run over so I stayed for the rest of the gore.

As the film progressed one policeman got burnt to a cinder (we even got a view of his charcoal arm), a mother and child were run over by big tough bikies (the baby was killed), a teenage boy and girl were run off the road and both were raped, a bikie was run over by a truck, heaps were run off the road and killed and another was blown up. Doesn't it sound like fun?

The bikies were unbelievable. They all rode jap bikes which even I picked up as being a little out of the ordinary although it is consistent with "Stone". They were animals and at least half of them appeared to be halfwits. They were all scared of their leader Toecutter and jumped whenever he gave the nod or whistle. They did lose a lot of their credibility in their first appearance because they acted like a bunch of high school cadets on drill.

If you're in to cars and bikes you might appreciate the machinery and stunts but don't go to "Mad Max" and expect something good in the way of theme or storyline. I found "Mad Max" to be a bad taste and unnecessarily violent film.

Beth.

women and popular fiction

The majority of novels read for entertainment when the television is unavailable seem to fall into two categories. They are either escapist adventure and sex, or romance novels. Both represent women unrealistically. In the first, the bulk of which are written by men, women are depicted as sexual conquests rather than characters. While in the romantic fiction particularly historical romances, women are seen as complementary to the male characters and a suitably happy resolution is not achieved until the women have attracted the appropriate men.

These novels are often to be produced by women. These misconceptions are drawn from society and, when given substance in the plots of popular novels endorse and perpetuate the social attitudes from which they originated.

Is female experience so narrow that the view of it presented by popular fiction is adequate ??? Women's concerns have been traditionally identified as love, home-making and personal relationships. Men in this literature are active forces in a wide range of experiences which are dangerous, exciting and exclusively male. Even today men and women believe that there is a basic difference in the range of experiences women and men are capable of. Women experience political imprisonment, women fight in wars, women suffer and are part of world events. The majority of popular fiction has failed to recognize this fact.

Brenda



Tolkiens Terminal Tale

THE SILMARILLION . . . by J.R.R. Tolkien

ed. C. Tolkien Unwin Paperbacks \$3.95

(Uni. Co-op Bookshop 'Book of the Month' for

June . . . Reduced to \$2.63 June 16 to June 30)

By now, I imagine that all dyed in the wool Tolkien fanatics will be acquainted with this book, since it was first published in 1977. If you do fall into the category of a Tolkien freak and you haven't yet purchased this book, then I suggest you do so immediately, since the book will give you countless hours of the sort of fun that 'The Lord of the Rings' provides one with. Only more so, because it's bloody complicated. It is full of all sorts of weird characters, ranging from Gods, (sort of) demi gods, elves, dwarves, horses and elf kings with preposterous names like 'Finarfin' or something. The book is certainly much wider ranging in its scope than other of Tolkien's work, and is also much more scrappy and (in part) incoherent. This probably came about because the book was, by Christopher Tolkien's admission, a compilation of 50 years worth of his father's notes, and was assembled only after J.R.R.T. had been dead for four years. I leave you to draw your own conclusions from that piece of minor gossip.

The Book. 441 pp, including an index (exhaustive), an appendix, and a map. Four 'fragments'; called in order: 'AINULINDALE', 'VALAQUENTA', 'QUENTA SILMARILLION' and 'AKALLABETH'. There is also an interesting little diversion at the conclusion, called 'OF THE RINGS OF POWER AND THE THIRD AGE', which ties some aspects of 'The Lord of the Rings' together.

I won't begin to tell you the tale. All I can say is that it begins with the creation of the world, by some clown called Eru (of all things) and continues in a similar vein, concentrating on things of massive import, like battles, fatalities, nastiness and evil, and such like. Social Realism it ain't. If you think Tolkien is the greatest thing since Menzies, or if you found 'The Lord of the Rings' a moving experience, you will just love 'The Silmarillion'. Otherwise, forget it, it will bore you half to death, and a good thing too.

Charles Livingstone.

Woroni, Vol.31 No.7 Page 17

the oppression of women under capitalism

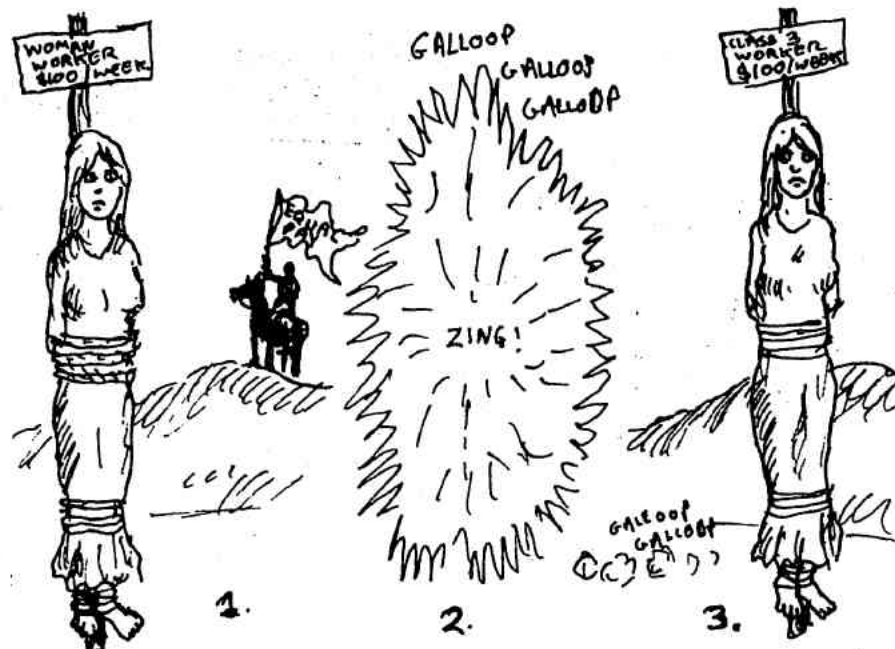
In our society women are oppressed as women. This shows up in a number of ways, from the concentration of women in low paid work, to the way women are put down by being called 'chick' or 'bird'.

The oppression of women predates capitalism. However, capitalism has an interest in maintaining it. With the rise of capitalism there was also a long history where women were economically dependent on men. Sometimes they were the property of men i.e. slaves. In addition there is a strong sexist prejudice against women and obvious legal discrimination.

Capitalism did not create the oppression of women but opportunistically uses the historical situation to exploit women as workers. For example, it is useful to capitalism when distinct groups of workers such as women or blacks are available to form a pool of low paid, unskilled labour. It makes it easier to divide the work-force. Divisions between high and low paid workers, skilled and unskilled workers, organised and unorganised workers, can be made much worse by sex and race distinctions. Also, women tend to be more passive at work. However, this is not static. At different times women have been leaders in militant struggles.

The traditional economic dependence of women on men is useful to capitalism. It justifies paying lower wages to women, as well as providing a flexible workforce which can be mobilised or demobilised fairly easily. For example, during the Second World War there was a huge influx of women into the metal, machine and vehicle industries. By 1945 they made up 13% of all workers in these industries. Yet, after the war, between 1945 and 1946 women dropped from 13% to 8%. Economic dependence obscures the unemployment rate — married women do not register for the dole. The sexual division of labour both justifies women doing lower paid, "different" work and provides women with domestic duties which makes casual work more attractive, weakening workplace organisation.

Because the oppression of women is useful to capitalism, capitalism has an interest in maintaining it. Although it predates capitalism it is now



sustained by the capitalist system. Patriarchy is not a separate system to be fought separately. It does not matter who started it, but who has an interest in maintaining it now.

While working class men gain some immediate benefits from the oppression, e.g. it's nice to have a wife to cook and clean for you when you come home even though she may be working herself, it is not in the real interest of the class. Men are not another ruling class, along a separate axis from the bourgeoisie. Also women of different classes are ultimately divided by different class interests.

There is a specific interrelationship between oppression and exploitation. For working class women their oppression feeds into their exploitation, intensifying it, e.g. the female role allows employers to channel women into low-paid work. For ruling class women, their oppression is directly counterposed to their class interests. They receive a tangible benefit from the exploitation of working class women.

This point has been obscured from the recent women's movement. The women's movement has had an almost total commitment to some form of revolutionary change, and at the same time even conservative women have gone some of the way towards

demands for greater social freedom and economic opportunity for themselves. However, as the crisis worsens, class differences will become more obvious. The Women's Movement started in a period of boom, and now that we are in a recession the present Women's Movement has found it difficult to respond. We have made important gains in the past, now we must respond by building a working class women's movement.

Is women's oppression mainly cultural? (or "Are you a trendy non-sexist deadshit?")

It is generally accepted in the women's movement that women's oppression is essentially cultural or ideological, and there are a number of reasons for this assumption. First, an important source of the WLM was the American New Left. The belief in the basic importance of changes in lifestyle and in attitude, springs straight from the various counter-cultural movements of the 60's. It's the belief that you can change the world just by changing your head.

But many socialists in the WLM also believe that women's oppression is mainly cultural or ideological AND THAT IT IS IMPORTANT TO ATTACK IT AT THE CULTURAL/IDEOLOGICAL LEVEL. Part of the reason for the belief in the importance of ideology

comes from the early period of the WLM when it was a major task to prove that sexism really existed. This meant pointing to sex roles, education, general expectations and even discriminations embedded in language.

For example, it is significant that in English and many other languages, the male pronoun, "he", plays the role of a "neutral" signifier (simply pointing to a person), and the female pronoun, "she", specifically indicates gender. This sort of phenomenon is an indication of a sexist society, and also helps maintain the status quo. But it does not follow that you can change anything by changing the way people talk. To say "chairperson" instead of "chairman" is an indication of good faith — but it leaves everything just the way it was.

Among socialists in the WLM, the stress on ideology is often contrasted to what is described as an "economist" view, that women's liberation would follow automatically from a socialist revolution. But this argument confuses at least two issues together. It is important to attack the crude mechanistic idea that women's liberation would automatically flow from a change in the ownership of the means of production! Women's liberation (and a socialist society in general) has to be consciously struggled for.

But this does *not* mean that the struggle has to be essentially ideological, rather than economic. In fact there seems to be a semi-submerged suspicion, in the WLM, that class struggle itself is "economistic" (and, in particular, any emphasis on industrial action). And the argument for concentrating on ideological struggle in fact often ends up attacking revolutionary class struggle. It is allied with reformist, social democratic trends in recent years. This has blunted the attack of the WLM. It has led to a situation where some of the most radical women in the women's movement do nothing more than appeal to people to change their attitudes.

I.S. Women's Caucus

BOOKS

Below is a list of books, written by women for and about women. . . . Women in History, Women's Social Roles, Women's experiences, the Female Body and so on and so on. These books are recommended highly to both women and men.

- Aries, P. *Centuries of Childhood*
 Australian Council of Churches. *Report of the Enquiry into the Status of Women in the Church.*
 Beard, M.R. *Women as a Force in History: A study in traditions and realities.*
 Boston Women's Health Book Collective. *Our Bodies, Ourselves: A Book by and for Women.*
 Brown, R.M. *Rubyfruit Jungle*
 Brown, R.M. *In Her Day*
 Brown, R.M. *Plain Brown Rapper*
 Chesler, Phyllis, *Women and Madness*
 Comer, Lee. *Wedlocked Women.*
 De Beauvoir, Simone, *The Second Sex*
 Dixon, M. *The Real Matilda*
 Edgar, Patricia and McPhee Hilary. *Media She*

- Emswiler, Sharon and Thomas, N. *Women and Worship: A Guide to non-sexist hymns, prayers and liturgies.*
 Encel, Sol, Mackenzie, Norman and Tebbut, M. *Women in Society: An Australian Study*
 Firestone S. *The Dialectic of Sex*
 Rrazier, Nancy and Sadker, Myra, *Sexism in School and Society.*
 French, M. *The Women's Room*
 Friedan, Betty. *The Feminine Mystique.*
 Goulianos, J. *By a Woman Writ: Literature from six centuries by and about women.*
 Greer, G. *The Female Eunuch*
 Hartman, M and Banner, L.W. *Clio's Consciousness Raised: New perspectives on the history of women*
 Huber, J. *Changing Women in a Changing Society*
 Jerrems, C and Fraser V. *A Book About Australian Women*
 Klagsbrun, F. *The First Ms Reader*
 Llewellyn-Jones, D. *Everywoman and Her Body*
 Millet, K. *Sexual Politics*
 Morgan, R. *Sisterhood is Powerful: An Anthology of Writings from the*



- Women's Liberation Movement.*
The New Woman's Survival Catalog: A Woman made book
 Oakleigh, A. *Sex, Gender and Society*
 O'Faolain, J and Martines, L. *Not in God's Image: Women in History from the Greeks to the Victorians*
 Orloff, K. *Rock 'n Roll Woman*
 Radl, Shirley. *The Motherhood Myth*
 Rossi, Alice. S. *Essays on Sex Equality by John Stuart Mill and Harriet Taylor Mill*
 Roszak, B. and T. *Masculine and Feminine. Readings in Sexual Mythology and the liberation of Women*

- Rowbotham, S. *Woman's Consciousness Man's World.*
Women, Resistance and Revolution Hidden from History: 300 years of Women's oppression and the fight against it
 Summers, A. *Damned Whores and God's Police*
 Thiering, B. *Created Second? Aspects of Women's Liberation in Australia*
 Wandor, M. *The Body Politic*
The WEL Papers: National Journal of the Women & Electoral Lobby 1973/4.
Gilded Cage: WEL said
 Wolff, Charlott. *Love Between Women.*

PRESIDENTIAL RUMBLINGS

A fairly brief P.R. this week — leaves more space for the main theme of women's issues in this Woroni. The success, and growing numbers of the Women on Campus group is a very pleasing sign. The degree of activity on all sorts of issues on this campus is slowly growing; and the continuing oppression of women is undoubtedly one of the most important issues which students should be concerned about.

The signs of revival at A.N.U. are as yet hardly apparent. Nevertheless, there are grounds for believing that our long slumber is at last about to end, and that the campus may someday return to the level of excitement and movement it enjoyed in headier years. There have been steadily rising numbers at Students' Association meetings, and the quality of debate has markedly improved. Clubs and Societies are active in some areas (though not enough!). If you wish to further any interest or engage in some social activity, form a club: contact the S.A. Office to find out how to go about it. Students are making notable advances in their representations to the administration. At long last a student member is to be elected to the Resources Committee of the Board of the School of General Studies. And, wonderfully to relate the motion urging more funds to be granted to the Library was passed through B.S.G.S. So important that I'll take a new paragraph to repeat it.

The S.A. motion on Library funds (see last Woroni) was passed by B.S.G.S. Library hours will be increased, and services will improve, if that motion is approved at higher levels (seems thoroughly likely). So — the students, through our S.A., can actually achieve things. Isn't that

good to know?

Theatre is showing signs of life at last. The Last Ditch Theatre Company played Peter Shaffer's *Private Ear* to large appreciative audiences, and are currently playing (brilliantly) Joe Orton's stunning *What the Butler Saw* in the Arts Centre. In July, CADS (of *Real Inspector Hound* fame) opens Sartre's *Huis Clos*. The Latin play, Plautus' *Menaechmi* will also be opening, late in July. The Sartre will be performed in English; Theatrum Classicum is to play in the original Latin (though there will be subtitles), playing for all the laughs in this very funny play.

Nominations are open for Bushweek director/s. Close 12.00 noon on Wednesday. This year, we want Bushweek directors elected in enough time to organise a really good week; so any would-be impresarios or organisers, please nominate.

We received a letter from our comrades at Griffith Union of Students drawing attention to the appeal by students in P.N.G. for assistance in their struggles to obtain a book allowance. Please note that it is not too late to make donations to assist students arrested in agitations there.

The petition against reintroduction of Fees for tertiary study is available at the Students' Association Office. Please sign, as soon as possible

The next S.A. Meeting will discuss:
 "That the S.A. rep. on Union Board give full and detailed report on the Union Board's activity."
 "That S.A. meetings be held alternately at lunchtimes and evenings every second Wednesday."
 "That *Bullsheet* be resurrected."
 and, of course, the policies which our representatives will take down to A.U.S. Annual Council.

Remember to be at the meeting, next Wednesday at 8.00 pm in the Union Meetings Room.

REPORT ON THE LAST S.A. MEETING

The meeting was well attended (about 100-150 people in the Bistro). We lent the U.W.U. \$120 (and expect repayment soon) to cover deposits for the Legislative Assembly elections. The referendum provision (s46) of the Constitution was altered to provide that a week's notice must be given of a resolution to hold a referendum. Gary Humphries and Sandy Tiffin were elected returning officers for the election of delegates to A.U.S. Council; and the delegates elected were Stephen Bartos, Louise Tarrant, Charles Livingstone and Malcolm Jackson. A motion "that a referendum will also be held if signatures of one tenth of ordinary members supporting it are given to the president" was delayed until next meeting (because inadequate notice of an amendment had been given) and will be debated then. A proposal that we should hold a referendum to secede from A.U.S. after the 24th of June and before 20th July (i.e during semester break) was defeated, due to the cost of a referendum (quite considerable, c. \$1,000) and the bad press it would attract.

We agreed to give the international evening being put on by the Welfare Officers of the S.A. and the R.S.A. a \$200 loss guarantee.

Quorum lapsed by three members after a walkout by the Liberal Society members present, so the rest of the business was held over to the next meeting (Wednesday June 13th).

The



Amazing Athol

Detergent and Surgery and Irrigation

A curious title you may think. (Those of you who are capable of such, that is). I am led to the conclusion that there are a large number of people in this city who do not think in fact. And my reason for this bigoted and self-opinionated assumption? It is this: there are some excellent bands in Canberra which are being ignored by the rock-fancying public.

The Young Doctors and Fab are new wave bands. Of course this turns some people off instantly, with accompanying cries of "stupid", "boring", "repetitious", "no talent" and similar. Hearing these bands at the Ainslie Rex a fortnight ago would have left no room for that. New wave music is bloody good to dance to... after all, isn't that what people see live bands for. Well, some would rather perform mating rituals accompanied by the

mechanised consumer pap of the disco, and some prefer to stand around getting pissed and falling over the furniture; but a hell of a lot of bods appear to enjoy leaping, gliding, swaying, hopping or staggering to a band. Fab and the Young Docs are not the hopeless idiots some people assume "punks" or "new-wavers" or whatever to be. One retarded scribe labelled the Young Doctors 'incompetent'. Obviously, they hadn't listened. Both bands, as well as being dancable, play good, intelligent original material, as well as some well-chosen covers. The same applies to Guthugga Pipeline, who have been keeping a low profile at the moment, but can be expected to deliver when they re-emerge.

Despite all that the Canberra new wave has going for it, it seems to be patronised by a small but loyal following. The efforts of Rock Against Boredom to rectify the situation have been met with dizzying apathy by the public as a whole. This has caused the premature demise of several potentially excellent bands. Not many people have bothered to experience what is going on on their doorsteps, and seem to be much more content seeing imported acts, or sticking with the other local products that are more acceptable to unadventurous ears.

I have mentioned Fab, the Young Doctors and Guthugga Pipeline because they are around at the moment, but there are a number of bands in the formative stage. Two bands have emerged from the ruins of Myxo and The Bottles, and should be out soon. Also to appear are the Vacant Lot and a number of others. Why not take the plunge? You may be pleasantly surprised.

GRUNTS OF WHEEZES...

The Amazing Athol.

X-WORD SOLUTION

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I G TSETSES LADS REAPED PRAMNS
PARCE PONTI ARECA TRADE LISA T
SEAMS MARX SONATA URGE ELK EC
SHARP SCRAT JACK AERIAL POO
RETROTHAL HR A UG FROG
GY ROT UTAH CHASN ROASTS ODE
S WHO KUEBIT ELBA AUSTRIA
FONDUE MODELSAT MOD PREVDINGEOR
FLORA CARE TURN WASH GOOSE
DOORS CEREMONY ACME FULL GAIN
P TOTAL ADVERT PROSECUTION LET
IT LEVEL RELY MESA NAMB SOH RE
LOO TENEMENT SELECT SE TIRED D
LOPS DIGEST YEAL HALT WONDERG
I ELS EATS DANNED PO FRAGILITY
PENITENCE TUNA TREE PAID CEE A
DECENCY CANINE AN MONTHS DRIP
S REEVE ARRESTING CONGEALS SOP
TO DRG ELAN HIRE BOUT SLEET NE
ART SYSTEMIC CE CELTIC MEYER D
TAUT SUEB SPAS WEATHEUR PENAL
UTTER SHED DIET IRAN ROTOR
GEENANDNOT NOT MASSACRE MARINA
STERILE GREY MONDAY MIL O G
ACT STYLER HEARD NOEL FOR A T
MAIL NO A UN LAYENDERS
IRN SHRIMP FORKINGTORULE EAVES
S9 BEE TOOT FENDER IONS PAGAN
E SOME ENSUE YILLA DOGEM REDDY
DEVOID MATTER TEEN STEREOCS E E
    
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PART TIME AND MATURE STUDENTS ASSOCIATION

Due to a variety of personal reasons, 4 of the 6 members of the PAMS committee have resigned, or will do so shortly. Elections will have to be held for replacements for these positions (President, Vice President, Secretary/Treasurer, Publicity Officer). However, if you are interested in nominating for one of these positions or in helping the remaining two committee members until the new committee is functioning, please leave a note for Ian Nolan or Carol Plumb in the PAMS box in the Students Association office in the Union Building.

Andrew Mahers CLASSICAL MUSIC column has had to be held over due to lack of space in this WORONI. We will present a double dose of the Classics next issue.

CANBERRA

Today an impersonal wind
dusted the city
the people shuddered
thought they were being attacked
but weren't,
only ignored.

The place is as desolate as a nuclear power plant
concrete is plastered everywhere
as though to redefine our concept of ground.
Follow organic free-form curves
in screaming red and yellow plastic
until you reach the flat panes
and the dead passivity of glass
silences you.

The people bravely cluster round
in cleanly-contrived open-space monscapes
and sit on metal seats.
There are no ragged edges for a breathing tree
and the flesh-blood robots shiver,
adjust their coats
and look the other way.

Megan Jennaway
April, 1979.



THE DOLE-BLUDGER

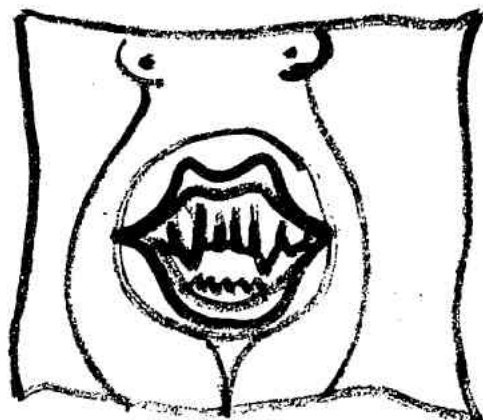
she wakes up and there's
utterly no reason for pulling herself out of bed
and lots in favour of rejecting the cold
bite of bare floorboards and bathroom tiles
overlaid these mornings with the twin frosts
of winter and joblessness in Canberra.

she never thought she'd end up here
but evenings inside the delicate bubble
the fragile cosmic fluke that is friends
and fire flickering between tracks of records
uncoil into months, and unravelled,
spin back into enmeshments of leases
and fragmented undergradateships.

not a day passes without her
diligently examining prospects and slotting
alternatives into neat taxonomies of priority—
it's just that each day someone's
shuffled the cards and everything's
out of order and there's no structure
between showers and the reassuring ritual
of dope at night. No structure either
to their lives inside the other cages
but they haven't noticed, and continue to smile
as the leaves keep dropping, and the white blanching
of a nameless blue-veined terror branching
reduces her to epileptic weeping often, and spreads
until she no longer can speak to anyone
(especially strangers).

and every night her dreams claim her
a little more, she finds herself
a little further absorbed
into their crazed kaleidoscope-canvas,
so that eventually there perhaps
won't be anything left of her
in the mornings (to scan the blank newspapers).

Megan Jennaway



UNWANTED PREGNANCY

Last night I awoke
with a start
a ghastly notion
having gripped the throat of slumber.

And how the blood rushed from my face
when I detected an I.U.D. dislodged
and perhaps
embedded elsewhere
in the unfathomed depths
of my ailing
wailing womb.

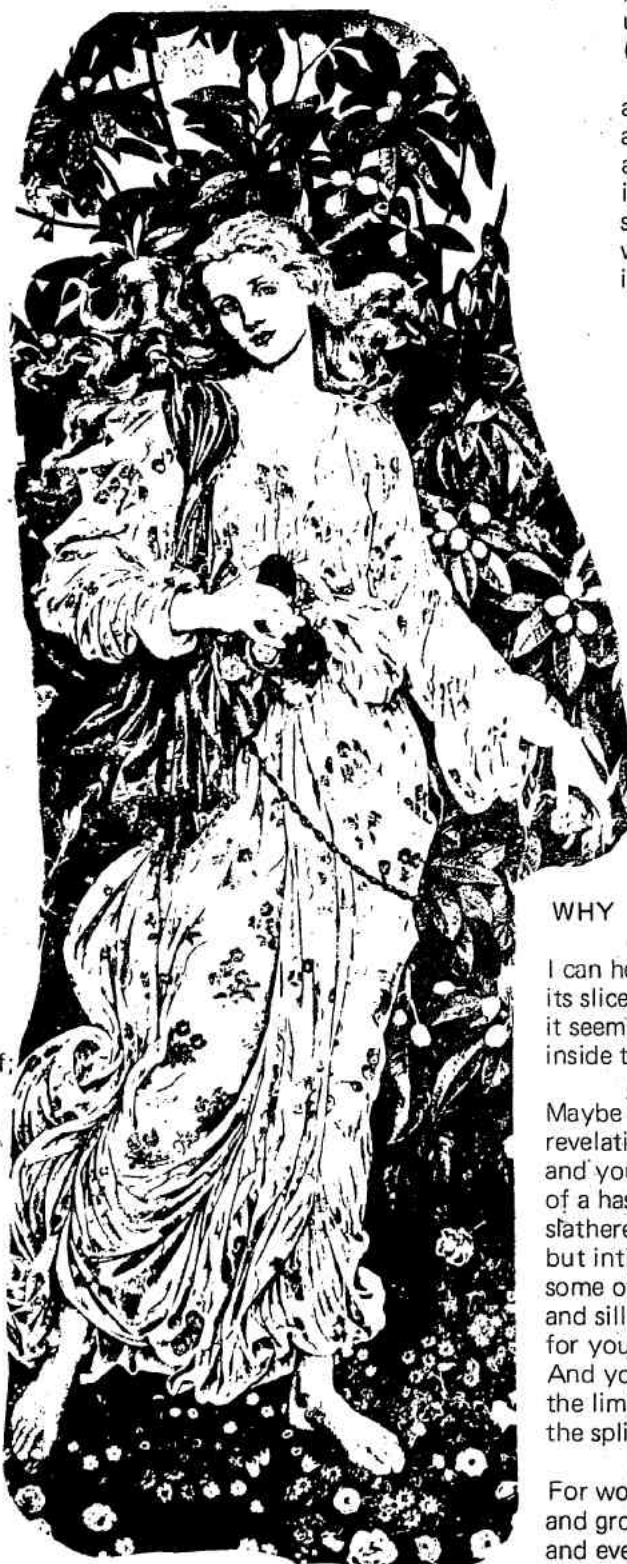
Which explains these extraordinary,
milk-soft breasts
and ten days' anxious waiting.

Come, be rational
it only means four months reduced by half,
two months,
while the experience of being pregnant
overshadows this experience of travelling.
Two unconsummated months, and the
longed-for reunion
with family and friends
dismally premature.

How I love you!
— I can even conceive
in the abstract at least
of presently-aborrent eventualities
like the creation of 'our very own' child.

But not yet, not yet!
as I languish in bed
in this dim foreign room
and the malignant parasite
swells inside my belly
and eats away
our future.

Megan Jennaway
New Delhi, February, 1978



WHY I RAN AWAY

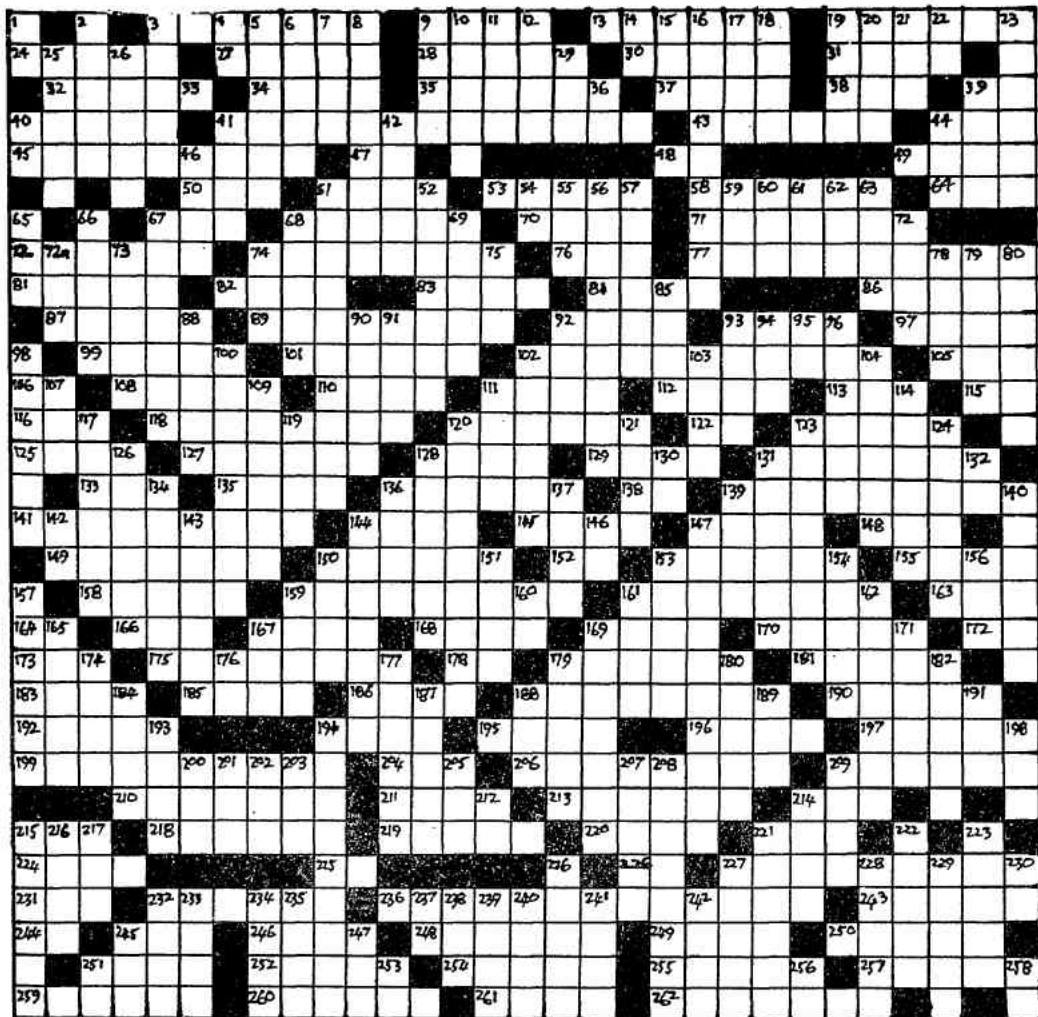
I can hear you wondering if I got your letter —
its slices of cliched agony implore a reason but
it seems a Herculean labour to reply, to encase explanation
inside the neat code of words.

Maybe we'd got too close too soon, but that night's
revelations were ungenerous: Your friends were gauche
and you, wearing stubble and other obscene insignia
of a hashish-saturated fortnight,
slathered me with impersonal kisses
but intimate too, as though acting out in flesh
some of your long-cherished centrefold fantasies
and silly I was conveniently at hand — a wooden stage prop
for you to arrange your derivative drama of love around.
And you never noticed
the limb-lopped stiffness of my response, nor
the splinters in my glances . . .

For women are like trees sometimes/ they creak
and groan under the strain of men like you
and even when you tear us up by the roots and
make what use of us you will we still
have enough dignity to bleed and be
like logs in bed

or enough sense to simply
run away.

Megan Jennaway



ACROSS

- 3. African flies
- 9. Being one of these means you're a man?
- 13. Harvested
- 19. Crustacean (pl.)
- 24. Futile exercise
- 27. Famous movie director
- 30. Exchange goods
- 31. See 235 down
- 32. Junctions
- 34. 10th cent. social scientist (who was fucking good!)
- 35. Musical piece
- 37. Impel
- 38. Deer-like animal
- 39. Frigging ockers (abbrev.)
- 40. Acute
- 41. What Fraser says to the Uranium Producers' Forum (3 wds 7,2,4)
- 43. It makes waves on the radio?
- 44. On the wall of most dunnies
- 45. The promise of a forthcoming wedding?
- 47. Hour (abbrev.)
- 48. Word that gives credit to what the Red Indians say?
- 49. Amphibian
- 50. Decay
- 51. That mining company
- 53. Deep cleft
- 58. Cooks
- 64. Lyric poem
- 67. See 157 down
- 68. Suspected as much (2 wds, 4,2)
- 70. Female name
- 71. European country
- 73. Oriental cooking process
- 74. Poses for artist in a certain manner (2wds,6,2)
- 76. Modern (abbrev.)
- 77. Hunting for plunder (of animals) (3wds 7,3,4)
- 81. Plant life
- 82. Concern oneself over
- 83. Rotate
- 84. Cleanse
- 86. Bird
- 87. Entrance (pl.)
- 89. Traditional rite

- 92. Epitome
- 93. Replete
- 97. Advantage
- 99. Complete
- 101. Commercial (abbr.)
- 102. Accusing party in a lawsuit.
- 105. Hire out
- 106. Pronoun
- 108. Rase
- 110. Depend
- 111. Plateau-like hill
- 112. Appellation
- 113. Note of tonic solfa
- 115. Concerning
- 116. Dunny
- 118. Dwelling place
- 120. Choose
- 122. Compass point (abb.)
- 123. Spent
- 125. Hacks
- 127. Arrange for contemplation.
- 128. Schnitzel
- 129. Cease
- 131. Cogitates
- 133. Egg Litters Society (abb.)
- 135. Consumes
- 136. Accursed
- 138. River in Italy
- 139. Delicacy
- 141. Contrition
- 144. Fish
- 145. Perennial plant
- 147. Discharged debt
- 148. Letter of alphabet
- 149. Socially perceived, goodness of behavior
- 150. Dog-like
- 152. Preposition
- 153. Period of time (pl.)
- 155. Nork
- 158. Female sandpiper
- 159. Police apprehending citizens is a mixed-up rear sting?
- 161. Coagulates
- 163. Bread soaked in gravy
- 164. Preposition
- 166. Demagogic Rightists Organisation (abb.)
- 167. Dash

- 168. Lease from
- 169. Trial of strength
- 170. Hail and rain
- 172. Compass point
- 173. Skill
- 175. Structuralistic
- 178. This (Fr.)
- 179. British
- 181. Pedal (eg)
- 183. Tense
- 185. Prosecutes
- 186. Slash (without the 'h')
- 188. Angry
- 190. Punitive
- 192. Iterate
- 194. Garage
- 195. Thin out?
- 196. That oil nation
- 197. Rotating mechanical part
- 199 and 219 across Is this what kids should be; (4 wds,4,3,3,5)
- 204. Negative adverb
- 206. Annihilation
- 209. Boat storage place
- 210. Not bearing seed
- 211. Company
- 213. Day of week
- 214. Metric unit of volume (abb.)
- 215. Deed
- 218. Designer
- 219. See 199 across
- 220. Christmas
- 221. In exchange against
- 224. Post
- 225. Negative reply
- 226. Prefix: NOT
- 227. Fragrant shrub(pl)
- 231. Earthen vessel
- 232. Sea crustacean
- 236. The dictatorship of the proletariat means this? (3 wds 7.2.4)
- 243. Projecting edges of roof
- 244. Steamship (abb.)
- 245. Insect
- 246. Sound of horn
- 248. Bumper bar
- 249. Charged particles
- 250. Non-christian
- 251. Few

- 252. Follow
- 254. Country mansion
- 255 & 216 down. Circus amusement (2 wds, 5,4)
- 257. Australian femal singer now in U.S.A.
- 259. Lacking
- 260. Physical substance
- 261. Abound
- 262. Record players

DOWN

- 1. In the event that
- 2. Large
- 3. Musical time
- 4. Existential pounce (abb.)
- 5. Male puss
- 6. Cuss
- 7. Extra with the 'x'
- 8. From here there's a fair way to hole no. 6 (2wds 5,3)
- 9. Whip
- 10. Fragrance
- 11. Disavow
- 12. Non-union labour
- 14. And (Fr.)
- 15. Aggravating Ratbags United (abb.)
- 16. Section of a page
- 17. Rim
- 18. Animal
- 19. Excuse
- 20. Tiny stream - (poet.)
- 21. Inquire
- 22. Australian state (abb.)
- 23. Guinea-pig
- 25. Embers won on a sticky wicket?
- 26. Tote
- 29. Aggro Tories Alliance (abb.)
- 33. A letter in the alphabet
- 36. Turned on this way?
- 39. See 77 across
- 40. Sacred Bullshit (abb.)
- 41. Go away!
- 42. Suck up to (slang)
- 44. From-
- 46. Veracious
- 51. Wear jeans to the Canberra Club
- 52. Past events
- 54. Pronoun
- 55. Charitable donation
- 56. Tardy person (2 wds, 4,5)
- 57. The proprietresses have insane mornings?
- 59. Possessive pronoun
- 60. Asexual Sylphs Equity (abb.)
- 61. Pen
- 62. Prefix: three
- 63. Vocalize melodiously
- 65. On the way?
- 66. Be irritable
- 67. Foursome
- 68. Country
- 69. Reproach
- 72. Excited
- 72a. Aged
- 73. Slobber
- 74. The other sort of Mc
- 75. Attempt
- 78. Bear a horse
- 79. Willow
- 80. Hired out
- 85. Observed
- 88. Rescued
- 90. Occurrence
- 91. Soften
- 92. Behind
- 93. Vapour
- 94. Utility (abb.)
- 95.1 Chinese mile
- 96. is disadvantaged
- 98. Stimulate memory
- 100. Gentleness of favour
- 102. Small shot
- 103. List of actors
- 104. Scandinavian
- 107. As well
- 109. Hand down from predecessor
- 111. Average
- 114. (of dog) Stopped

- 117. Key (eg.)
- 119. Measure
- 120. Study of words
- 121. Record
- 123. Campusrresidence (2 wds, 4,4)
- 124. Moisture-reducing machines
- 126. Cut
- 128. Disappear
- 13. ... and behold!
- 131. Scribes
- 132. Saint (abb.)
- 134. Guides bullocks?
- 136. Sandhill
- 137. Haul
- 139. Large tooth
- 140. Talked idly
- 142. Editor
- 143. Messengers
- 144. Sully
- 146. Printer's measure
- 147. Episcopal
- 150. Last ditch study for exam
- 151. Ireland
- 153. Speak
- 154. Slumber
- 156. Suffix
- 157 and 67 across. Established society (2 wds, 6,3)
- 159. Beverage (pl.)
- 160. Compass point
- 161. Young steed
- 162. Many
- 165. Harangue
- 167. Summer (Fr.)
- 169. Knocks (on door) 2 wds (5,2)
- 171. Singer
- 174. Form of instruction (abb.)
- 176. Sinister Undertakers (abb.)
- 177. Clinch
- 179. Dairy product
- 180. Hot spice
- 182. Relation between two magnitudes
- 184. Number (pl.)
- 187. Worship
- 188. Women's Inequality Movement (abb.)
- 189. New Guinea town
- 191. London (abb.)
- 193. Experimental creatures?
- 194. Upright of ship bearing rudder(2 wds)5,4)
- 198. Tattered material
- 200. Capture (of fish)
- 201. Arid
- 202. Nought
- 203. Bravo!
- 205. Beverage
- 207. Nose
- 208. Nasal tissue
- 209. Fen
- 212. Women's Rights (abb.)
- 214. Stir
- 215. Entertained
- 216. See 255 across
- 217. White metal
- 221. More untrue?
- 222. Saying
- 223. Fad
- 226. Anoint
- 227. Spring forth
- 228. Approaches
- 229. Avoid
- 230; Branch of Gestapo
- 232. Half
- 233. Listen to
- 234. Particular
- 235 and 31 across Famous painting (2 wds, 4,4)
- 237. Preposition
- 238. Revolution (abb.)
- 239. Intertwine
- 240. Unoccupied
- 241. Unit of weight
- 242. Fix to the spot
- 245. Exclamation of displeasure.
- 247. Expression of impatience
- 251. Systematically virtuous (abb.)
- 253. Letter of alphabet
- 256. I
- 258. You (pl.) (arch.)

Anarchism & Feminism

There are many connections between anarchist and feminist theory. Both say that revolution must be internal as well as external. This revolution is not a single act but a process. It can be summed up in the popular feminist slogan "the personal is the political". However, feminism and anarchism do not just demand personal change, they require total transformation of all of society's structures. For most, anarchist and feminist philosophy is seen as an attitude where individual choice is important but where people must be accountable to the larger group. People agreed that the more feminists come to understand power relationships in our society the more attractive anarchism becomes.

Anarchism is mainly described to the public in terms of "disorganisation" and "chaos", or "assassin of kings and rulers". It is true that some anarchists have behaved in this way but there are many who have not and of these we hear nothing — unless we happen across some "real" anarchist literature. Furthermore there are numerous assassins and bomb throwers who would not call themselves anarchists (e.g. Brutus killed Caesar because he feared Caesar would betray the republic, not in order to create an anarchist situation). It is in the interests of those in power to promote these negative ideas about anarchism for if they were to acknowledge the positive aspects they would be admitting their own exploitative position. That is, because the most basic theme in all anarchist thought is to condemn the concept of hierarchy and authority (name!y, one person's assumed right to tell another what to do), anarchism is a threat to any person in a position of power.

Some women who call themselves "anarchist-feminist" see the words "anarchism" and "femin-

ism" as inter-changeable. I suppose this depends on definition. Feminism does also attack power relationships between people, specifically men and women, and has (in practice) tended to favour small groups (eg. consciousness raising) which are non-hierarchical and co-operative. However, there is a great variety of feminist writing, some of which does not necessarily attack the power worker — their "father" or husband.

Feminists and anarchists both see marriage as one of the most destructive ways for men and women to relate to each other. As soon as a relationship becomes a legal contract it takes on the status of a property contract. Man owns woman (especially if she has no income) and kids. Anarchists have taken criticism of legal "marriage" one step further to a criticism of the whole legal relationships in our society beyond the patriarchal system. While it is true that sexism existed before capitalism it is not enough to assume that if women were in power instead of men the world would be a better place (Margaret Guilfoil for example).

It is important that feminism has concentrated its attack on the most insidious power structure in our society — the nuclear family. Anarchists have not neglected this issue but have not been as thorough in analyzing personal relationships in theory or in practice. Perhaps this can be attributed to the fact that, like most workers' movements, the anarchists have been predominantly men who feel more oppressed in the work place. Feminists, being conscious of the oppression of women, see that the man who is oppressed in his work place will come home and take out his frustrations on the wife and kids. Hence the channelling of energy in to refuges where women and children literally escape the constant violence of a violently treated

and penal system (for more details read "The Uselessness of Laws" by Kropotkin in "The Anarchist Reader" — Ed. G. Woodcock). Through practical experience many feminists are reaching a similar stance with regard to the law (eg. most women working at Rape Crisis Centres know that any woman who takes a rape case to the law will end up worse off than if she doesn't).

While anarchism and feminism do have mutual points of attack and common ideas they are not the same in meaning for me. I do not believe one can exist without the other in an ideal society. Even when the social revolution was happening successfully in Spain before the civil war, women were finding that anarchists as a whole were not very conscious of the position of position of women and it was a group of anarchists feminists (who worked with the C.N.T. and other anarchists) who began to do something about it (For further information read the pamphlet by Liz Willis "Women in the Spanish Revolution" and "Spanish Anarchism and Women's Liberation" by Temma E. Kaplan).

I read about feminism (the good old "Female Eunuch") and non-authoritarian ideas (mostly re education — "Summerhill" etc.) at about the same time. I tried to put both into practice in my own life and went through the usual traumas but never saw a general framework which happily incorporated the two until I began meeting with other women who say themselves as "Anarcho-Feminists" With plenty of room for free discussion I have found it easier to build my own political framework and am enjoying still building it . . .

An extract from "Everything" An Anarchist-Feminist Magazine, March 1979.

sexual myths

Historically, the doctrines of religion and morality have been repressive to both male and female sexuality. Our Judeo-Christian culture has always degraded the body and praised the soul or mind.

Yet even in the most sexually repressive times, men's sexual needs have at least been acknowledged, though healthy expression of them has been denied. Recently, society has progressed to toleration and then to encouragement of men's sexuality.

Many people believe that sexual liberation was accomplished for women with "the pill" and the "sexual revolution" of the 1960's. Of course birth control does improve the quality of women's lives by decreasing the risk of pregnancy. However, despite the sexual revolution, the double standard continues: birth control is almost exclusively the responsibility of women; and in the hip culture "free love" means that women are available sexually for any man.

These sexual myths continue to exist in our society because, first of all, they are ideally suited to shoring up the institution of marriage. If we believe that women naturally desire an exclusive sexual relationship and don't have much sex drive anyway, then we are easily convinced to settle into a monogamous marriage. In a society based on private property, marriage fulfills an important function. It insures that fathers will know their children and thereby upholds the patriarchal system of inheritance.

Society's vested interest in maintaining the institution of marriage overrides any progressive attitudes towards women's sexuality. Although modern methods of contraception no longer require strict sexual fidelity to one man as a means of determining paternity, wom-

en are not encouraged to question the monogamous, patriarchal system which controls their lives.

The myths remain to ensure that we will continue to choose marriage, and to hide the economic reality that, in fact, we have little choice. In the nuclear family, our basic economic unit, the man is financially responsible for his wife and children. Under this arrangement, women do not do productive work for pay

and, therefore, are not financially independent.

The sense of privacy and exclusiveness that is built up about our sexuality has another effect. Privatisation fosters insecurity and competition over what each of us owns sexually, just as privacy about financial matters encourages competition over material possessions. We each imagine that everyone else has much more money, better sex, more

beautiful bodies than we do.

We want to emphasise the importance of non-sexual relationships, and we want to take our commitments to other women seriously. For those of us who are not ready to share our sexual relationships, making strong, though non-sexual commitments to others is the first step in breaking down the possessiveness of monogamy.

We want to understand the relationship between our sexual lives and the political/economic system under which we live. We know it is a privilege to spend time and energy on the psychological dimension of our lives. It is necessary, first of all, to be fed, housed and clothed, which is not the condition of most people in the world. But we also know it is important to demonstrate that sexuality is more than a personal matter.

Monogamy has long been the backbone of our patriarchal system. The availability of birth control and abortion is not controlled by women whose lives are affected most personally. Prostitution and rape are out-growths of a society that is sexually sick and sexist, where women are treated as property, where people are sexually repressed, and where choice of work is severely limited by economic realities.

But women are beginning to demand self-determination through birth control and abortion. We are acquiring knowledge about how our bodies work. We are challenging power relationships as they affect us most intimately, i.e. within sexual relationships. For this power relationship is but a reflection of other power relationships — between boss and worker, rich and poor, black and white — which permeate our society.

This is reprinted from 'National W' 18th Oct. 1977



Women's pre-occupation with oppression is a very serious matter. We are all preoccupied with our oppression in different ways, depending on our individual awareness. But the worst way this preoccupation manifests itself is in internalised anger. I feel that it is important for us to feel angry and indignant about oppression, but more important to vent those feelings, hopefully in ways which are not harmful to ourselves. Our anger is well justified, when in the media, on the street, and in the institutions in which we work, we are constantly insulted and downgraded. For many of us, anger is the first thing we can latch on to, to make a stand of any kind.

But sadly, I can see everywhere a growth of "angry young women", or those who have internalised their anger to the extent where it is harming themselves more than anyone else. If anger is vented or released in some way, we can get on with our lives as whole persons, using all our energies in a positive way, but when there is no outlet for a person's anger, their whole outlook becomes tainted constantly by bitterness.

If we don't come to terms with our anger, we are letting oppression do its real damage. We are letting ourselves become locked in a perpetual rebellion against the "enemy", which is rather like bashing one's head against a wall. One is never free of one's oppressors if one is continually reacting against them!

The first step in our struggle to be identified as human being, as individuals, is to see each other as such. We have to listen to each other, support each other, help each other get our anger out, and not switch off when we see a sister reacting like an "angry young woman". This point is well emphasised by Rita Mae Brown in her book "A Plain Brown Rapper":
What we all want to do is get women out.

Out of Bed



of bed. Sexuality is the key to our oppression. We are continually seen in sexual terms, we are identified by our genitals as brutally as non-white is defined by pigment, be it red, yellow, black or brown. To ignore the issue of women loving other women, to label it lesbianism, is divisive, is to turn around and define me and all my sisters in the same way as women are defined by men, by my sexual activity and function. The only way we are going to get ourselves out of bed is to see each other as human beings."

So rather than preoccupation with oppression, women using their strengths and capabilities in all forms of expression will really bring about the changes we need to be accepted as people in our own right. The female psyche, continually exposed in our creative endeavours will bring about a new awareness about females as individual, free-thinking people, unbound by the chains of oppression.

Our contributions to culture at present express a heightened sensitivity which is essentially female in nature. The more we involve ourselves in expression (in art, music, literature, theatre, dance, politics, film, etc. etc.), the more women will be understood for what they are, persons of strength and tenacity, instead of being labelled and abused for being independent and free-standing. Simultaneously, anger and other reactions to oppression will be expressed, released and come-to-terms-with, instead of becoming an ugly ogre inside of us, restricting our movements and our natural intuition.

In other words, all you closet writers, musicians, artists, politicians, latent creative geniuses, etc., get off your asses and express yourselves! (The world will be a much richer place).

Cathy.

herbs.

ACNE — Sarsparilla tincture: 30 drops a day — hormone balance. Vitamin A, Vit. D in codliver oil, Vit. B5 in yeast tablets (3 a day). Dandelion coffee - contains calcium sulphate, potassium, vits. ABD&C. Lemon juice — as astringent on spots. Honey — as cleanser of skin. Diet — cut out starches, fats.

COLDS, FLU & COUGHS

Cold and flu tablets — 6 a day with Vit C tablets. Garlic cloves and tablets — anti infection. Ginger — chew dried ginger. Sweet Basil — as tea a decongestant. Pineapple juice. Aniseed — tea or tincture as decongestant. Comfrey — good for sore throats: gargle. Horseradish — good for sinus congestion. Fenugreek — decongestant: brings out offensive sweat by very good.

CYSTITIS — Change diet to include more vegetables, fruit, Vitamin C, yeast, yoghurt, and to have less meat and starch. You can also include: Pearl barley water: simmer 2 tablespoons in ½ pint of water, and the broth made is soothing and lessens irritation. Vitamin C tablets: with the dietary changes above, help to keep urine acid balance favourable. Coughgrass, horse radish. Cornsilk Extract or Tincture: general antiseptic and epithelium regenerator: 3 x a day, 10 drops.

HEAVY PERIODS — Yarrow — a sure fire 'styptic': dries up blood flow. Tea made from handful of leaves. Tincture 30 drops in one day. Diet — eggs, green vegetables, apricots — add iron to diet to replenish blood lost.

IRREGULAR PERIODS — Parsley — a large bunch a day. Camomile, Penny Royal — general female balancing herb. Pineapple juice. Marjoram, mint and thyme as tea.

LASSITUDE, LOSS OF SEXUAL DRIVE.

Ginseng — a terrific stimulant. As tea or extract. Mate tea — stimulant. Candle nut — Chinese lore has it as aphrodisiac. Yoga. Clematis, Honeysuckle, Olive, Mustard.

MENOPAUSE — Pulsatilla as fluid extract or Sarsparilla tincture (30 drops a day) Penny Royal will help settle flushes and prevent skin and genital aging — contain female hormones. Vit. E or Wheatgerm Oil — antioxidant effect. Helps retard ageing, 3 tablets a day as do Vitamins B1, B6, B12 and yeast tablet. Vitamin E skin cream — helps soften skin, smoothes blemishes, aids healing.

TAKE CARE OF YOUR BODY



MONILIA — Tjuja — 30 drops a day for month will kill fungus anywhere in body. Lemon juice. Vinegar 1/3 solution — as douches & White Pond lily locally as soothing, acid balance restoring and epithelium regen. Golden seal Ointment. Tjuja — as ointment. Good also for warts and tinea. Sage Tea — is good daily cooled and used as douche.

NERVOUSNESS — Vallerian tea or tablets — not all that tasty as tea but gives a gentle opiate like calmness: said to be nerve sheath regenerator and very soothing. 30 drops of tincture a day: also an antispasmodic for blood pressure, asthma, migraine, poor finger circulation. Hops — minus (or plus) alcohol is a sedative.

PAINFUL PERIODS — Calcium — one large medical tablet a day or 3-4 for last week. Camomile — contains calcium: very calming and settles cramps fast. 2-3 cups a day. Catnip — as tea.

PREGNANCY — Dried ginger — ancient Chinese remedy for morning sickness, chew. Raspberry — age old conditioner for pelvic muscles, helping delivery, drink leaves as tea and eat fruit.

PREMENSTRUAL TENSION — Rosemary, marjoram and thyme: a pinch of each to a small cup of boiling water with honey: helps settle stomach bloatedness. Camomile tea: contains calcium, drink 2-3 cups a day. Celery: half a bunch a day — very good diuretic. Celery and juniper Tablets: help the body excrete excess fluid via the kidneys. Penny Royal Tincture or Fluid extract: calms pelvic muscles and contains magnesium and calcium phosphate. Calcium: take one large medical tablet a day all month, or 2-3 for last two weeks — with Potassium (either as tablets or eat extra bananas and oranges OR with Dolomite (= Calcium with magnesium) which is a natural calcium in 5-8 days for last two weeks of period.

SWOLLEN SORE BREASTS — Marshmallow — leaves made into concentrated tea.

TRICHOMONAS — Garlic capsules — are anti-infection: 3 capsules a day or a whole clove swallowed. Golden Seal Ointment or as douche — soothing and regenerative.

Nef
378.947
WOR

CORIN HOUSE

For those of you who didn't know it, those unsightly little shacks on the northern end of Daly road are the dwellings of a happy little community of "people". If you've always had the impression that Corin was a stop over place only, perish the thought. Sure people come to Corin to stay for a short while and then go somewhere else, but there are some foolhardy souls who've been here for three and four years. Hell, the whole place has only been here for four years. But, believe it or not, that's been long enough as far as University Admin is concerned. The place was leased for five years and at the end of this year, off she goes!

Why?

It's been assumed by most people that there is no longer any need for a place such as Corin. Some even have the audacity to question the need for Corin in the first place. The aim of this article is to show or tell, all who will listen, about the role Corin plays on campus as a residence, or rather an alternative community.

Firstly, it's the cheapest freely available place on campus, along with Lennox 'A' Block. No means tests and long forms to fill in. Just a ten minute visit to the Student Accommodation Office and a rave with the best Manager a student residence could have - Shirly Kral. Unless you're a complete stark raving lunatic, and annoy everybody (and believe me, it takes a lot to annoy the people here)

you won't get kicked out.

The atmosphere is marvellous. God! it's even breatheable, despite the smells of dope, incense, burnt food and candles (burning at both ends). The place is run largely on a communal basis. A contingent of "bods" from each block go to the markets each week and come back with enough vegies to keep the people happy. Sugar is also part of the bargain, and best of all, it's all for free. Those who go out to the markets, do a little bit of work and then just load up with as much stuff as they can cram into the cars.

What do the people who live here think of the place? Well the comments (below) range from "Huh?" to serious.

Margaret -- "When one stresses the need for community involvement, talk of tearing the centre of community down is ridiculous."

Mark -- "Not so much fun staggering back from the Union Bar."

Darrell -- "Think about Corin? Fuck it I don't think! Well there's very little or no tension between people. It's harmonious, especially in A Block."

Martin -- "... What a load of rubbish ..."

Andre -- "Fucking buzz! Good communal atmosphere. It's like living in a large house. Gives you a feeling of ... Oh Gawd, I dunno."

Graham -- "OOH, UH WHAT!?"
Sheryl -- "Crazy, but Gooooood!"

At this point I would put in a comment from one of our resident bludgers and intellectuals but he was too busy studying the racing guides. *Dennis* (resident philosopher) -- "Like waiting for a train that never arrives (WHAT?)"

Peter -- "With all this talk of freedom of speech, freedom of thought, equal rites, and so on, it is quite natural to have freedom and availability of a place to live, i.e. alternatives to the state, regimented life styles of the colleges, Corin offers just that. It's also very cheap!" (In case you're wondering, it's \$12 a week and you cook your own food, so you eat well too! If you think that College shit is good, get yourself invited to a real meal at Corin.)

Matt -- "Insanity Compulsory!" (A little bit at least).

Having read that blurb, it might be interesting for all you College residents to note, that if Corin is taken away, all of these lunies and more will descend upon your precious abodes. You don't want that now do you?

So just what can be done about it? WELL, there have been a few ideas put forward. It could always be floated on the lake as a pleasure cruiser, or even remounted on Springbank island. Some claim it should be converted into a holiday resort. None of these plans have worked, so despite

our inventive natures, we must turn to more conventional means. Firstly, in the near future there will be petitions hung up in all the halls and colleges. If you don't know what they're all about, just sign one and come and ask us about it later, heh! heh! Raise issue at the next Students' Association meeting, or just come along and offer suggestions when someone else raises the issue (i.e. *get involved!*). There was some suggestion of an open day. This was discarded because as far as the residents are concerned, it's *always* open day. I mean we really get some strange people coming through here. Come on over and meet some of the people (we don't bite ... just foam at the mouth)

Honestly this place absolutely abounds with gourmets, intellectuals, drugs, good music, Roman orgies, bomb cars, "drunks" even a few friendly lunies like me. All we want is a place to live and a chance for others to experience Corin too! In years to come when other places become too exclusive, Corin will be a viable alternative.

SAVE CORIN

SAVE US!

Achim Schmits
On behalf of C.R.A.P.
Corin Residents Action Progressive.

s.a. — what really goes on at meetings

S.A. MEETINGS — WHAT REALLY GOES ON!

Meetings (every fortnight-- — Open to all students who democratically decide S.A. policy.

Why last meeting decided not to hold a Referendum on Secession —

- costly
- give A.U.S. unwarranted bad press
- the pro-referendum speaker was caught out on a number of falsehoods

The motion on 200 signatures to hold a referendum —

- was NOT lost (it wasn't even voted on) because there was an amendment to the motion on notice till the next meeting.

The "equal access" motion was totally unnecessary: everyone now has equal access to Woroni (though some never bother to meet the deadline)

The "Committee for AUS Secession" — Who are they?

- why don't they tell us who they are?

This Committee is making unjustifiable accusations and trying to mislead students

SUPPORT DEMOCRACY — SUPPORT THE S.A.

S.A. MEETINGS WHAT GOES ON

THE CHANCES ARE YOU DIDN'T GO TO THE LAST S.A. MEETING, OH YES, WHAT YOU MISSED IF YOU WERE TO SEE SOME CHICANERY, GO TO THE NEXT ONE.

THE HIGHLIGHTS OF THE MEETING ATTENDED BY ABOUT 100 STUDENTS WERE THESE MESSAGES.

• THAT A REFERENDUM BE CONDUCTED TO SEE HOW MANY OF ANU'S 5,100 UNDERGRADUATE STUDENTS WANT TO STAY IN A.U.S. LOST

• THAT A PETITION OF 200 SIGNATURES BE ACCEPTED AS GROUNDS FOR CONDUCTING THIS REFERENDUM. LOST

• THAT EACH STUDENT ON THE A.U.S. ISSUE BE GIVEN EQUAL ACCESS TO STUDENT MEDIA TO PUT FORWARD THEIR CASE. LOST

ODD? THAT'S WHAT WE THOUGHT. AFTER ALL THE S.A. AND OTHER SIMILAR ORGANIZATIONS (E.G. A.U.S.) HAVE BEEN WANTING FOR YEARS TO ENSURE THAT POLITICAL PROCESSES IN THIS COUNTRY COULD BECOME MORE ACCESSIBLE. IT'S FAIRER THAT YOU PERSONALLY SHOULD HAVE THE CHANCE TO DECIDE WHAT YOU FEEL ABOUT THIS ISSUE, AND NOT LEAVE 2% OF THE STUDENT ENROLMENT MAINTAINING AN ARTIFICIAL STATUS QUO.

FOLLOW FURTHER DEVELOPMENTS ON THIS QUESTION.

COMMITTEE FOR A.U.S. SECESSION

Wrong
false
crap